

Calvinist Contact

A Reformed Weekly

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Troubled times facing Canada's Christian Heritage Party

Alison de Groot

STONEY CREEK, Ont. — The Christian Heritage Party (CHP) recently released a statement saying the national board of the party had voted against trying to combine with Preston Manning's increasingly popular Reform Party. However, the path to that decision brought to the forefront a developing rift among party members at the national level.

Chuck Eleveld, a member of the Ontario board of the CHP, says the party is now facing a leadership crisis. He says the nine-member Ontario board, which covers 50 ridings and over 5,000 of the party's remaining 7,800 members, is in agreement about the direction of the party. However, their position is at odds with the direction party leader Ed Vanwoudenberg and others continue to take, Eleveld notes.

Religious organization or political party?

Ray Pennings, national secretary and the CHP's candidate for Hamilton-Wentworth in the 1988 federal election, described two distinct directions within the party. "There are those who see it as a religious organization and those who see it as a political party."

According to Pennings the issue came to a head when a report discussing possible future strategies for the party, including the possibility of co-operating with the Reform party, was released to the national board of directors.

The report, obtained by *Calvinist Contact*, was authored by Pennings and Gary Sytsma and described as a "bombshell" within the party by Pennings.

Discussions on the possibility of a mutual agreement with the Reform Party began as early as May of 1990. At that time Pennings and Sytsma were

instructed to set up an informal meeting with Manning "to see if there are areas of mutual concern to the Reform Party and CHP which can be pursued."

According to the report another possibility arose in the fall of 1990 when Rev. Ken Campbell, a leader in the "Right to Life" movement, began publicly promoting the idea of a coalition of some of the minor parties including the CHP, Reform Party, Coalition of Regions (COR) and Social Credit Party. At a subsequent February 1991 meeting with Campbell it was suggested by CHP representatives that "these discussions and investigations should take place out of the public eye so as not to compromise any of the participants," says the report.

Proposed coalition

At that meeting, Campbell apparently indicated to CHP members that he had "connections" who would be able to arrange a meeting between the various possible members of the proposed coalition. However, at this point the direction of the reported investigation concentrates on the Reform Party.

In an interview with C.C., Pennings suggested that in considering a form of co-operation with other minor parties sharing similar views, Ed Vanwoudenberg, the CHP's party leader, was intending to agree on such ideas as not running candidates against each other, and joint press releases and positions on issues on which the parties agreed, while each party would still maintain its own identity.

"When Ed put the idea to the (national) board at that time," says Pennings, "it was not unanimous. We approached it cautiously and as a low

See GROWING — p. 2.

Loading wheat bound for Sudan and Ethiopia.
See story on p. 6.

Photo: Courtesy CFB

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Rochester loses a whole world — will he gain a new one?



Photo: courtesy Qian Pei Ling

Qian Pei Ling (second from left) with his staff at the opening of the Napoleon Bar in Shanghai in 1987.

Robert VanderVennen

SCARBOROUGH, Ont. — Supporting Shanghai's pro-democracy students cost Qian Pei Ling his business and his family, and has brought him to an uncertain new life in Toronto.

He had designed and built Shanghai's biggest bar, near the five-star Hilton Hotel, and had an elite clientele who listened to live classical music in the Napoleon Bar. He had a wife and baby, but when he was 32 years old it all collapsed.

On a few days' notice Rochester — as he is known in Toronto — and his wife fled for their lives from China, leaving their baby with his parents. The government found that he had been speaking at student rallies, urging major changes in the government. He was targeted for arrest.

His friend, the second-highest ranking government in Shanghai, helped with passports and exit from the country. Rochester wandered to 11 different countries before he received a phone call in Hong Kong from a friend in Toronto who urged him and his wife to join him. They came right away.

He spoke out

Rochester's wife was unhappy that he spoke up for the students. She urged him to tend to his business and not get involved in politics. But he was angry because of what the government was doing. The government killed many students. Rochester and his wife separated and are now divorced.

Rochester studied hotel management at university in Shanghai, where he

often took part in the student movement. Students knew him and the government knew him, because he spoke out for what the students knew was right. He worked his way up into hotel management as manager of large hotel departments and then as a general manager.

His dream was to own and manage his own place. He rented an empty four-storey building and took six months, with the help of 20 people, to develop it into a world-class bar. He designed everything himself, from the floors and wall murals to the bars themselves. It had a Napoleon motif and quickly became a landmark in Shanghai, a city of 15 million people. Every Saturday Rochester would dress up in a Napoleon costume. Today as he walks through Toronto's Chinatown people will recognize him and call him "Napoleon."

Each floor had a different theme. On the main floor was a string quartet. On the second floor was a solo piano, and the third floor featured singing with guitar accompaniment. The fourth floor, with flute music, was for VIPs and could be used only by special arrangement. The bar served 128 different kinds of wine. The waitresses all spoke excellent English. The bar owned a bus that brought in customers and returned them from where they came.

After 1977 it was possible in China for people to own and operate businesses like that. But political repression remained. When Rochester left Shanghai the government closed the Napoleon Bar, accenting the message that everything belongs to the government. Now it is open again. See **AT THE BOTTOM** — p. 2.

In this issue:

"The Rocketeer" is this summer's best family movie p. 7
"Summer Girls" is a short story for summer reading pp. 10-11
Dealing with the fear created by serious illness pp. 12-13
True faith is action-focused, says the Epistle of James as explained by Michael Williams p. 14

Thinkbit:

The way some people forgive others: "I buried the hatchet but I left the handle sticking up."

Source unknown

Divisions make growth difficult

... continued from page 1.
priority."

As their investigations continued, says Pennings, some of the other minor parties had been dismissed as largely reactionary, such as the COR, which the CHP found to be motivated by an anti-French sentiment.

"It became clear that a coalition was not a viable option," says Pennings.

Reform Party major player

At this time too, it became clear that the Reform Party was going to be the major player among the minor parties and the CHP members researching the Reform Party decided to attend the party's convention as observers, says the report.

"At the table-officers (national executive) level, we had been forwarded on several occasions copies of letters from members expressing their concerns about the Reform Party's growth. Some expressed their disappointments, but there were many who urged us to consider co-operation and some who left our party to join the Reform Party," says the report.

The report went on to say that several CHP riding executives had resigned to work with the Reform Party and that one provincial president had even indicated that he was considering joining the Reform

Party.

While attending the Reform Party's convention, Pennings, Sytsma and Bill Andres, President of the CHP, had a 40-minute discussion with Preston Manning to discuss together "our objectives and how they could best be accomplished."

Pennings says the interview quickly took on a very personal and frank form.

"Mr. Manning outlined his position as being that the first principle of Christian leadership was integrity and leadership by example," says the report of the meeting. "Mr. Manning stated that his desire was that individuals would once again debate politics from their most deeply held values."

In conclusion the report offers four possible scenarios for the future of the CHP: continuing as is, joining the Reform Party, re-establishing the CHP as a lobby group or alternate organization, or a combination of forming an alternate Christian group and joining the Reform Party.

The report did not clearly come out in favour of any one of the options; however, it questioned the viability of continuing with the present model of the CHP given the "internal divisions within the party (which) has made it difficult for us to grow."

And while the report clearly states that the difference between the two parties is that in the CHP there is the clear

commitment to biblical principle while in the Reformed Party the commitment is to changing the political system to increase accountability, it also highlights the political viability, the influence possible for the CHP, the high profile leadership and the perception of a unified Christian community possible, should the CHP combine with the Reform Party.

A new set of standards

CHP leader

Vanwoudenberg's response, presented to the same national board (a written copy of which was also obtained by C.C.) was decisive. Vanwoudenberg says the report went "far beyond and above" its mandate, which he said was to investigate the Reform party for the purpose of developing an election strategy.

Vanwoudenberg says Pennings and Sytsma adopted "a new set of standards with which to judge the purpose and objectives of the CHP" and that in his opinion, from the outset, "the train has left the track." He calls the report's summary of the CHP's current situation, "very negative, almost cynical and reaches a conclusion which is totally pragmatic and based on human reasoning only."

Vanwoudenberg sees no place for the CHP in the Reform Party. "The paramount difference between



Ed Vanwoudenberg



Ray Pennings

Photos: C.C. files

had over 17,000 members at its height in 1989. In the 1988 federal election it ran 63 candidates in one-fourth of the federal ridings and earned 102,000 votes (four per cent of the total).

Now, with its membership having dropped below 8,000, the CHP is no longer working out of its operating budget but has dipped into its reserve funds, says Allan Garneau, the party's executive director.

Garneau confirms that the operation is being significantly trimmed, including the closing of its regional office in Stoney Creek.

"The [national] board has had to make some tough decisions, but they're doing it," says Garneau.

Options or no options?

When asked if the party is in danger of folding, Garneau insists it isn't. "For those who want the Christian voice heard at election time — even if there's a remote chance of getting elected, that's reason enough to continue. If we run candidates, those candidates will raise subjects to the political discussion."

Eleveld, however, thinks the party is on its last leg, and to deny that is being unrealistic.

For Vanwoudenberg it seems, there are no options. In his response to Penning's and Sytsma's report, he writes, "The most disturbing element of this report is that the viability of the CHP as it presently exists as a registered political party is presented as an option to be considered. This is the equivalent of saying to a married couple that is experiencing difficulties: you have two options, one is to stay married, the other is to divorce."

Both Garneau and Vanwoudenberg insist the leadership convention scheduled for November in Ottawa is booked and going ahead as planned.

At the bottom

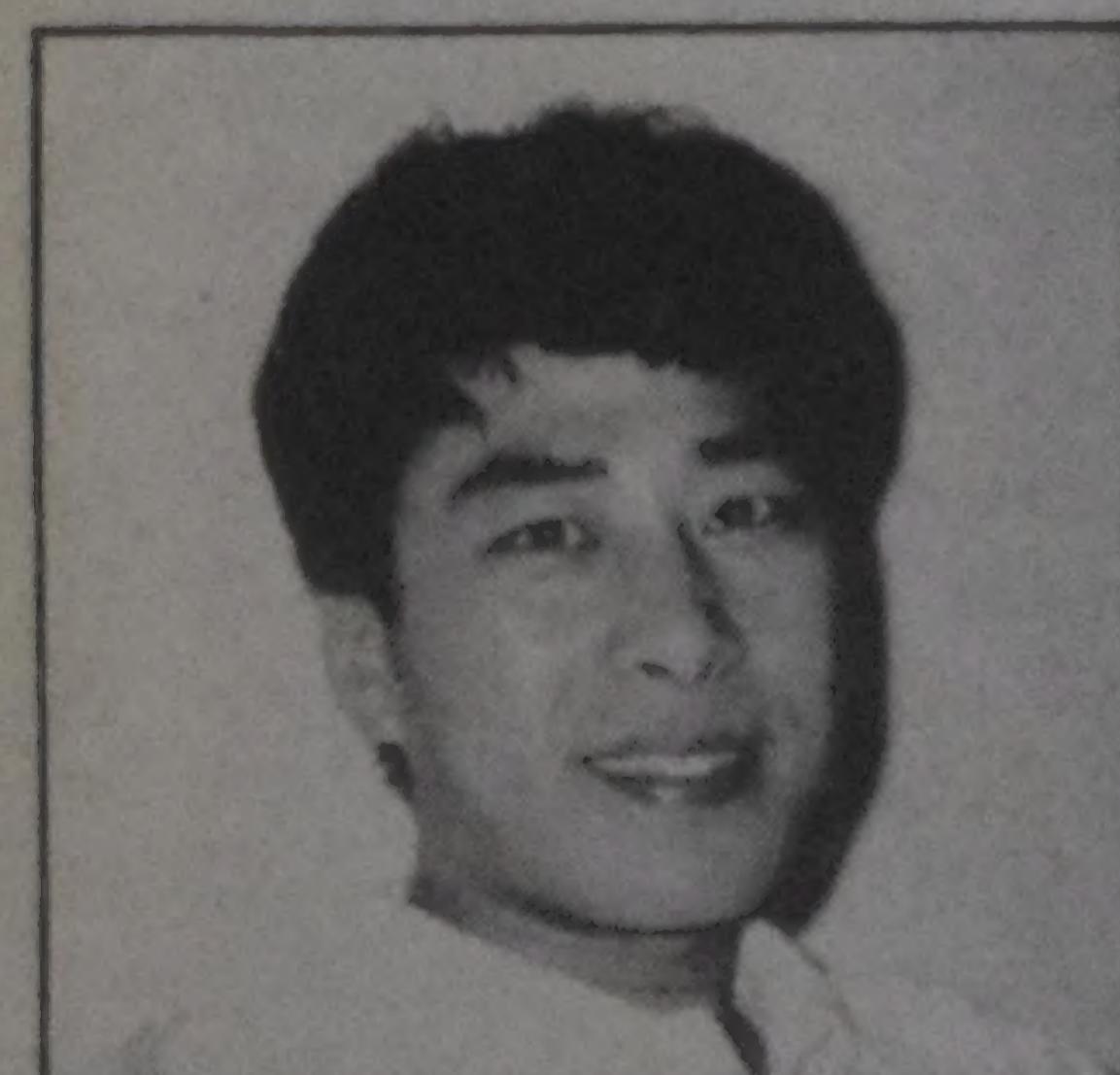


Photo: Robert VanderVennen

Rochester looks for a new life in Scarborough.

... continued from page 1.

Rochester arrived in Toronto a broken man. In Shanghai he was a wealthy young man, well known and with excellent prospects. But when he came to Toronto he knew little English, was poor, unknown, his baby daughter was in China, and his marriage was in trouble. He was very sick for 20 days.

In Toronto Rochester had no job, knew few people and knew little English. He worked for a while as a dishwasher, he who had managed a large hotel with many staff and had owned and operated the largest bar in a vast city.

In his 20 months in Canada he has worked at seven different jobs. For three months he studied English full time at George Brown College and worked at a bakery making cakes at night. He's at the bottom, just like during his student days.

Today Rochester works at a noodle factory in Scarborough. He has committed himself to working one year there for its Chinese owner. He's learning everything he can in the factory. He's working hard to improve his English. He wants

to get into business again. He now owns a car, a step toward independence.

A new world

While in Hong Kong Rochester's wife came to know Larry and Cecilia Lau, who are now building a Chinese ministry at Scarborough's Grace Christian Reformed Church. Rochester comes to church and is open to the Christian faith. While he lives with John and Bette Kamerman, members of Grace church, he is dating Solange, a new Christian who is an immigrant from Brazil.

In Shanghai Rochester, a self-reliant businessman on the move to the top, was not interested in Christianity and believed in no religion. But he would sometimes drop into churches to hear the music — he himself is an accomplished violinist.

Rochester says he feels small in Toronto. His life in Canada is totally different from what it was in China. He has lost much, has suffered much. But maybe he has much to gain here, too — a knowledge of himself and the world of God. Now there are Christians who are praying for him.

Pennings still committed

Vanwoudenberg refused to be interviewed further on the issue, saying it would be a breach of protocol for him to comment on the documents, which he says were not meant for the general public and had already been rejected by the national board.

Pennings says he's had repeated requests to resign since the report came out, but says he won't leave while he still feels obligated to a supportive constituency. Despite his differences with Vanwoudenberg, he's committed to Christian politics. "I didn't join an individual, and [the party] on paper was good; not perfect, but good."

Eleveld says Vanwoudenberg wants Pennings out of the party altogether.

Economic realities

Still, the future of the CHP may be decided by economics rather than philosophies. The party is not just facing an ideological crisis but also a financial crisis.

The party, founded in 1986,

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MADRID VIENNA COPENHAGEN AMSTERDAM

Monsieur was in Ireland doing top-o'-the-morning things and a lot more blarney. Among other things, he was publicly disagreeing with everyone around on the subject of sanctions against South Africa. While most other Western nations have given into the smell of money, Monsieur stuck with Nelson Mandela, who rightly pointed out that South Africa was far from being a democracy.

★ ★ ★
And here is a news item that might have escaped you if you were not reading this issue of *Calvinist Contact*. Over 300 members of the MacDonald family will be getting together on Prince Edward Island this summer to mark the 150th anniversary of their ancestor Kenneth MacDonald who was born on a voyage from Scotland to P.E.I. in 1841. So we read in the *Charlottetown Guardian*. Would this include the hamburg MacDonalds? I saw a sign on a hamburger joint the other day which read: "Over 80 billion not served yet!"

★ ★ ★
Constitutional confusion rages on like a forest fire in a dry spell. The so-called "unity cabinet" which is meeting to put together a draft proposal cannot obtain unity, and one of its members, Health Minister Benoit Bouchard, said that the 18 members of the select group of ministers are nowhere near reaching a consensus on the concept of "distinct society."

A Gallup Poll reported that the majority of Canadians don't like that "distinct society" concept at all. Constitutional Affairs Minister Joe Clark seems to have reached at least some understanding with the Assembly of First Nations. Grand Chief (that's what I always wanted to be) Mercredi said that four Native constituent assemblies will be part of a parallel and separate aboriginal constitutional process.

★ ★ ★
And speaking about speaking: External Affairs Minister Barbara McDougall forked over \$185,000 during an

18-month period when she was Immigration and Employment Minister to someone who wrote her speeches. I think she should have spent at least that much money on the art of delivering those speeches.

★ ★ ★
One of the many pork-barrel appointments that Monsieur made was to his former secretary Bruce Phillips who is now Privacy Commissioner. Mr. Phillips has issued a warning to all Canadians, saying that we have very little privacy left. There is more information available about us than we realize. By just pushing a button the manager of your friendly neighbourhood bank can find out how often you brush your teeth. Or if not that, then at least a whole lot of other stuff about us all. It is not much better in good old England where so-called "secret squirrels" tap telephone lines. It is said that at least 35,000 lines are monitored there by security forces.

★ ★ ★
The town of Blenheim in Ontario got a lot of publicity when it declared itself a tax-free republic for one day. Shoppers from throughout the region and even from the U.S. flooded the main street and made numerous purchases. The merchants paid the tax anyway, in case you wondered why this was possible.

★ ★ ★
And then there is the story of Mr. Andre Chamberlain who had an eating disorder. His doctor referred him to a psychiatric Hospital in New York where he spent seven weeks in treatment at a cost of \$1,600 a day. The total tab came to \$75,000. Those Yankee doctors sure know how to milk the Canadian health system.

★ ★ ★
A lady in Sault Ste. Marie won \$13.9 million in a lottery. She uttered the most inappropriate biblical quotation that I have heard in a long time when she said that "whatever you give, you will eventually reap." Her "giving" was a reference to her buying of lottery tickets. There's a lot of other giving

going on that might be more qualified to reap the benefits which the Apostle Paul had in mind.

★ ★ ★
Let me give you a random sampling of some news items from papers around the world. From the *New Zealand Herald* we learn that the Auckland police were on the lookout for a naked man who sported a gorilla mask. He was standing near a foot path when two women returning to their car saw him. They tooted their horn at him and the man ran off around a house. A police helicopter called "Eagle" searched but could not find him. No eagle-eye, that helicopter. Other New Zealand news is that 9,183 people are waiting for surgery at Christchurch hospitals.

★ ★ ★
The *Straits Times* in Singapore has another nervy item. A woman there was granted a divorce on the grounds that she and her "husband" are both female. She made the discovery on her wedding night. Oops! And by the way the number of people filing for divorce in Israel has sharply increased since the Gulf War. It is a phenomenon that psychologists and lawyers are blaming on the fact the couples had to spend long hours together in sealed rooms during the Scud attack alarms. Yes, that will do it every time.

And the *Belfast Telegraph* interviewed a woman who celebrated her 107th birthday. The lady said that her secret of good health was "always getting my way." Related to Frank Sinatra, maybe?

Violence all over the place: a man in Western Springs, New Zealand, punched his mail carrier in the face because he did not deliver the man's benefit cheque. And we thought that dogs were the only danger postpeople ever faced.

★ ★ ★
There was a total eclipse of the sun. Bats fooled by the sudden arrival of darkness

Pressreview

Carl D. Tuyl



started their night-flying, and someone watching in a crowd in Puntarenas, Costa Rica, began to sing, "Ave, Maria."

★ ★ ★

Yugoslavia is no more. Was it ever? Croates, Serbians and Slovenians are all caught up in flag waving nationalism and willing to kill each other. When will they ever learn?

★ ★ ★

Saddam Hussein keeps surviving. He is probably not a happy camper, though. The U.N. wants him to destroy his country's nuclear technology and he keeps hiding the stuff. There is talk in Washington about the possibility of renewed military action. In the meantime innocent children are dying in Iraq because of lack of medicines and nutrition.

The war definitely had no happy ending in spite of all the hoopla of victory parades. Kuwait is still in ruins, and whoever rules that country is slow in taking on the work of reconstruction, probably out of fear of being ripped-off by Western businesses. That is not

an unreasonable fear either, seeing that some manufacturers in the good ol' U.S. of A. billed their government a small fortune for a bunch of ashtrays.

★ ★ ★

There was this police officer who, while standing in the middle of the street, tried to stop an elderly woman driver by holding up his hand. The woman ignored the sign and quietly drove on. This really annoyed the officer and he went after her on his motorcycle. He forced her to the side of the road, and flushed with anger he said: "Lady, don't you know what it means when I hold up my hand?" The driver, still unperturbed, answered, "Young man, I have been a school teacher for 30 years. I know what an upheld hand means, and you can go to the washroom with my permission."

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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Aug. 16

Aug. 23

Aug. 30

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July 3

July 10 (NOTE!!)

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Stan de Jong
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Good journalism gives all the news you need to know

One of the truisms that journalists like to throw around whenever they smell a restriction on their activities is the phrase: "The public has a right to know." A statement like that carries a lot of moral weight when you place it over against a system that continually suppresses the free flow of information. Authorities in China, Iraq or El Salvador need to hear the call of a free press.

But there are times when I wonder what the "right to know" really means in a free society. Over against the right to know stands also the right to privacy and the right to security. And embedded in the right to know is the right to know only what is really true in context and not some isolated number of facts that do not do justice to the situation.

There is another phrase that comes to mind when I think of a free press: "The need to know." I prefer that phrase. Each person has a need to know, not everything, but as much as is necessary for him or her to carry out a task responsibly.

Knowledge for service

For instance, as members of a nation we need to know how that nation is governed if we are to carry out well our responsibility as citizens. We need to know if there is corruption; we need to know why parliament passed certain legislation. But we need not necessarily know whether the Prime Minister's marriage is in good shape.

As members of a church community we need to know how a council reaches a certain position on an important issue. A council should never just announce decisions. Better yet, it should encourage input from the congregation. Openness should be a hallmark of the church. As Gerald Priestland remarks in his book *The Dilemmas of Journalism*: "After all, what secrets can the church have to conceal?" Not that the public needs to know everything that goes on inside a church. For them to know is not so much an inalienable right that begins and ends in their minds as it is a prerequisite for them to act and pray responsibly.

When the Redeemer College Brookview Trust collapsed there was a need for the supporters of the college as well as the students and faculty to know what happened. The initial news release was sparse in information, and understandably so. There was a legitimate concern to protect the reputation of people and the institution. But eventually the college will have to provide a fuller explanation of why a tuition reduction campaign was based on what proved to be a rather shaky market commodity.

We understand that an independent investigation has been launched and that a report will be published. That's good because,

and again I am quoting Gerald Priestland, what a people need to know is often more than what those in authority would like them to know.

Too much, too little

When I read the daily newspaper I am always amazed to discover how much of the information it provides I don't really need to know. In fact, reading all of it constitutes, for me, a waste of time. I often scan a story's headline and first paragraph to determine whether I should spend my time reading the whole thing. Perhaps there are others who do need to know what is unimportant to me, but I suspect that much of the news material that fills daily papers could easily be left out of the public forum.

Another thing I often find is that when a story interests me I don't get enough in-depth information to help me form an opinion. A few weeks ago there was a story in the news about a federal report on violence against women called "War on Women." A few Progressive Conservative backbenchers refused to sign the report, we read in the newspaper. But nowhere in the story which I read could I find out why some of the members did not want to sign the document. To know that is crucial to a good understanding of the issue. The story focused mainly on the emotional reaction of some committee members. It was not until I heard one of the committee members being interviewed on radio the next day that I learned what the objections were.

Being a journalist myself I know how hard it is for a reporter to get the full story or a story that accurately reflects what really happened. The people you interview don't always co-operate or even know themselves what really happened. You are limited yourself as a reporter, having your own slant on things as well as having limited time and resources. But there is, nevertheless, an obligation to provide enough information to give the story depth and balance.

Fit to print

The motto of the *New York Times* is "all the news that's fit to print." A lot hinges on one's understanding of the word "fit." I like it, though, because it hints at some normativity. Some news is apparently not fit to print. Maybe another daily could adopt the slogan "all the news you need to know." That might sound a little presumptuous to a society which resents being told what it needs, but that's the risk of giving leadership. At least such a slogan would remind readers of the purpose of reporting news, which in my humble opinion, is to make people informed participants in the affairs of humankind.

Letters

M.E. article generates better understanding

We deeply appreciated Nancy Heule's article on M.E. (myalgic encephalomyitis) or Chronic Fatigue Syndrome (June 21). Our teenage daughter contracted M.E. more than two years ago. It's been a long and frustrating struggle for her and for us as parents.

Two years ago, information on M.E. was very hard to find. The most frustrating aspect of our daughter's illness was that nobody seemed to know what was going on. It was only through trial and error that we finally came to understand our daughter's illness. We then turned to a naturopath, whose vigorous dietary program (vitamins and supplements) seemed to work to good effect.

Nancy Heule's article will help generate a better understanding of M.E. sufferers. And since chronic fatigue is so baffling to those of us who are healthy, understanding is exactly

what people struggling with this illness need.

If you are a relative or friend of someone who has M.E., our advice is: pray for patience. And hope. You'll need plenty of both. And never give up your confidence in the person you love; his or her illness is very real.

We'd like to pass on the titles of two books that we have found helpful. One is *Chronic Fatigue Syndrome: A Victim's Guide to Understanding, Treating, and Coping with this Debilitating Illness* by Gregg C. Fisher (New York: Warner Books). The other is *Chronic Fatigue Syndrome: A Natural Healing Guide*, by Steve Wilkinson (New York: Sterling Publishing).

Thanks for ministering to us through this article.

Hilda and Harry Fernhout
Brampton, Ont.

Review overlooked contribution of playwright

The students at Edmonton Christian High School are to be commended for putting on *Purpaleanie* (reviewed in the June 21, 1991, issue of *Calvinist Contact*). It is not an easy play to stage and I find it noteworthy that a high school group was able to do such a good job of it. I wish I could have seen it.

However, the review contained a serious omission. Stan Wiersma wrote a series of poems which appeared in a book he called *Purpaleanie and other*

Permutations. Stan's poems were turned into a play through the artistic skills of playwright and director, Professor Verne Meyer of the Dordt College Drama Department. Verne took Stan's poems and turned them into the dramatic work which the Christian High students performed. Any reference to *Purpaleanie* should credit Verne as much as Stan.

Irene H. Wiersma
Grand Rapids, Mich.

Women like to be honoured

While catching up on my reading, after having been away for five weeks, I came across Maynard Vander Galien's new column. The first one, in the May 21 issue, entitled, "The farmer takes a wife — or is it 'The Wife?'" awakened in me the urge to respond. I could not resist writing the following poem.

If we're lucky, we're called "darling,"
On occasion "honeybun."
And we smile as we remember
That it's only done in fun.

"Little Woman" does sound better
Also "Sweetheart" is not bad
For I know a certain *lady*,
Who calls her husband "Dad"!

Only when it's "My old lady"
Or perhaps "Old battle ax"
Do we bristle with contention,
Then we are not quite so lax!

But we do like to be honoured;
That is why we would prefer
Being named Susanne or Sally
To "The Wife" or "She" or "Her."

So you husbands, pay attention!
Please do — if it's all the same —
Show respect now for "The Wife" and
Call her by her proper name!

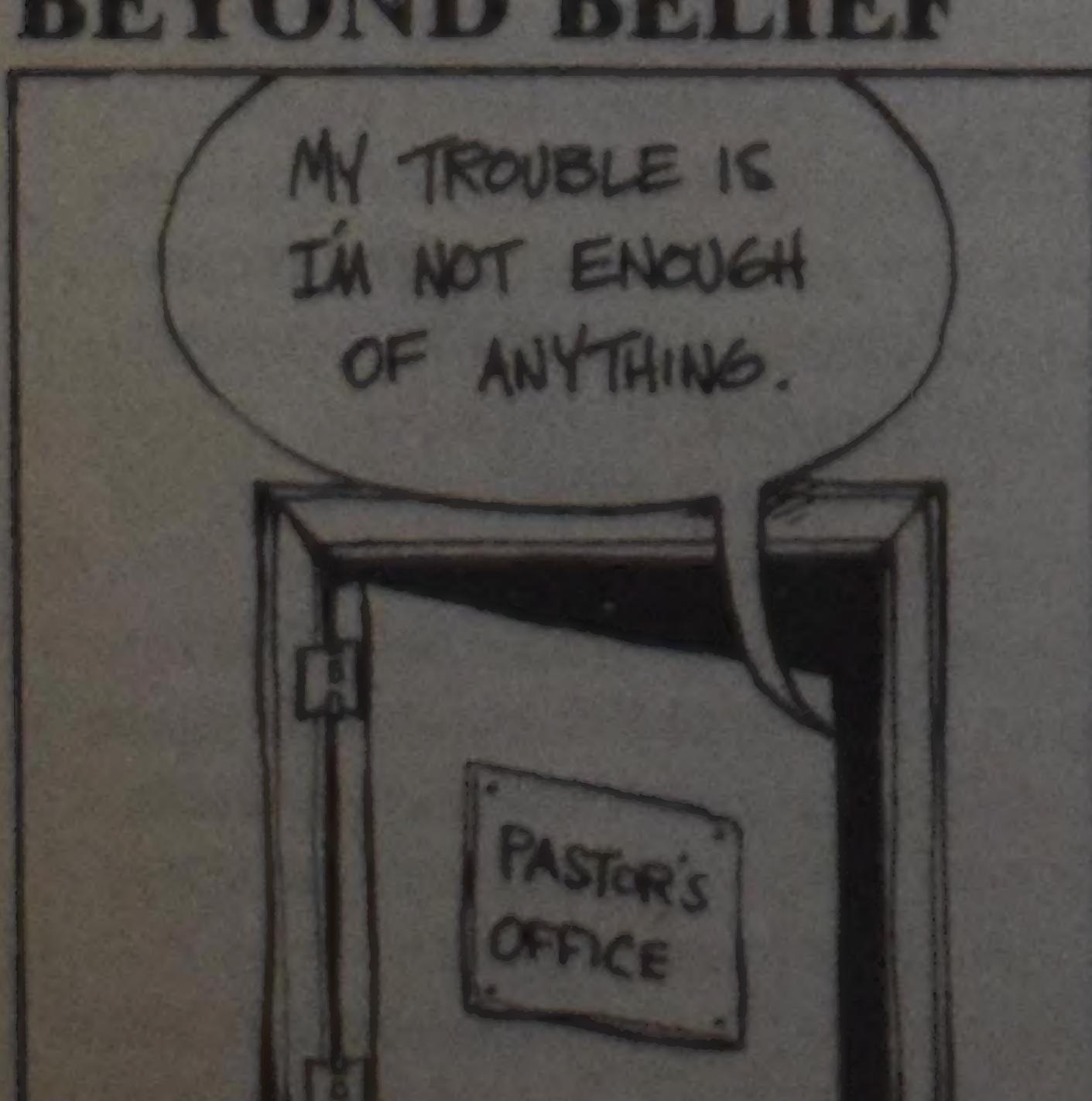
Greta Wierda
Brighton, Ont.

Do we women feel resentment
When throughout our married life
Our adoring husbands never
Use our name, but say "The Wife"?

I don't think that many women
Would consider it a curse.
They'd agree it's not ideal,
But 't could be a whole lot worse!

It may be useful to consider
That we have so many names —
Sometimes we are merely ladies,
Other times they call us "dames."

BEYOND BELIEF



ROOFTOP MUSINGS/ALYCE OOSTERHUIS



A community breakdown

One of the Christian school systems in our province has declared its intention to withhold payment for district services they do not desire, cannot see as useful, are not able to afford in addition to their own immediate needs. The issue of non-payment has caused many of us to turn fitfully in our sleep as growing district costs now have to be borne by fewer members while the needs of members are expanding rather than diminishing. The issue has also caused me to look for the solidity and familiarity of my rooftop to muse on questions and situations that appear to be related.

What this school is doing is akin to "picking up their marbles and refusing to play." The colloquial phrase is familiar to all of us who have wanted to refuse to co-operate when the going became rough and it looked like we were going to lose our valuables. But this is a situation that is also other than game playing or co-operation or risk-taking.

Bonds that can't be broken

Schools are based on a community concept: a recognition that we all need each other and that we work together with bonds that cannot be broken. The model for a school community is that of the family. And no matter how hard one may try to break the ties of family, the bonds of experience, of memory, of belonging, remain. In families, there are many differences and not everyone agrees with everything that is done but one does not say: "Because I disagree with this decision I now refuse to contribute my share to the maintenance of the family." If this were to be done in the family/school situation, then one would see parents coming to school boards to protest the teaching of drama, athletics, film, field trips, etc. and withholding partial tuition payments when the decision that is arrived at is not the one they desired. The school, no less than the family, would soon fall into disarray and/or bankruptcy.

Districts are essentially extensions of schools and in the Christian school movement they are therefore also extensions of families. To withhold payments that would jeopardize the health of the community because of the individual's perceived needs is to place self interests above all other interests. At a time when a few thoughtful leaders are lamenting the individualism that permeates our Canadian society obsessed with rights to the exclusion of responsibilities, it seems especially tragic to have one Christian community claim its similar rights.

Ironic stance

In many respects the refusal to pay for undesired services in the district echoes the demands of those who withhold quota payments to church-related institutions because of basic and/or not-so-basic disagreements. As a matter of fact, the stance even seems to be heard in the cries for secession in Canada. I wonder whether the same people are being heard in all three instances of district, church, governmental secession? The greatest irony of all is that these same people are probably also the ones who loudly proclaim the need to reaffirm the value of the family in society.

Alyce Horzelenberg Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

Two articles on environment evoke 'maranatha'

I read your environment pages 14 and 15 of June 28 with growing interest. "Are the lights going out?" by Bert Hielema is an article with many wise words and reflections on a parable of Jesus. I wholeheartedly agree with this somewhat pessimistic but nevertheless truthful evaluation of our present

global situation, also of the more spiritual environment in which we as families and churches are living.

It is more than ever time to say: "Come, Lord Jesus, come soon." Before we realize it the Lord will be back. But before this is going to happen some things have to mature.

But, says Bert Hielema, "I see little of this maturing in the Christian community. I do see a lot of bickering and I don't see a lot of real concern, least of all for God's Kingdom/Creation.... It seems to me that it is too late in history to effect structural changes in society."

Harry Spaling's article is a fine recipe if we want to be serious earth-tenders. These two articles receive top priority from me. Anyone who has not read these two pages in the June 28 issue should still do so.

Enno Ennema
Townsend, Ont.

News

Foodgrains bank launches major food shipment to Horn of Africa

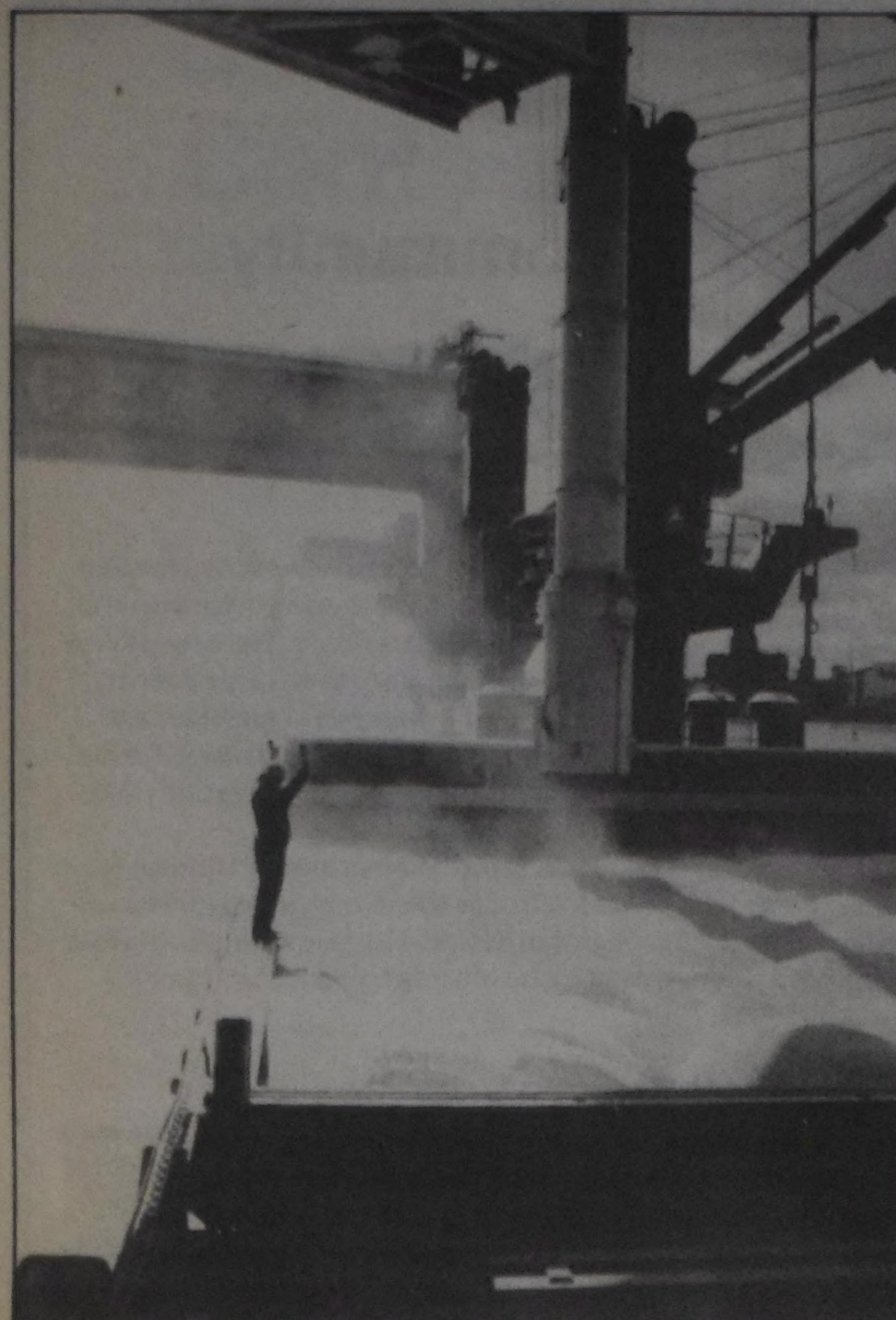


Photo: courtesy CFB

Loading Foodgrains Bank-chartered Mathildaki at Quebec City port on June 22; wheat bound for Sudan and Ethiopia.

WINNIPEG (CFB) — A vessel chartered by the Canadian Foodgrains Bank (CFGB) left Quebec City June 22 with 33,774 metric tons of foodgrains for Sudan and Ethiopia. This shipment on the *Mathildaki* is the single largest food aid shipment in the history of the organization and its second major shipment to the region in 1991.

The Foodgrains Bank shipment is part of a massive international response to food shortages in East Africa said to be more critical than those of the mid 1980s. An estimated seven to 12 million people are at risk of starvation in Sudan; food needs in Ethiopia are also acute. In both countries the threat of famine has been brought on by a combination of civil strife and inadequate rains.

"The enormous food needs currently facing Africa required an exceptional response," said Al Doerksen, executive director. "In addition to responding to the needs from their own resources within the Foodgrains Bank, the partners allocated an additional \$1 million from the Foodgrains Bank reserve for situations of extraordinary need."

Al Kehler, projects co-ordinator, has been working with CFGB partners to assemble this shipment since returning from a visit to Sudan in early April. He plans to return to Sudan to meet the vessel and to ensure that all the

food is unloaded, bagged and turned over for distribution. Said Kehler, "In many ways, organizing the shipment is the easy part. The challenge now passes to our partners to handle the distribution of the food."

No easy task

Heavier than normal rains in the sub-Saharan marked the start of the rainy season, Kehler said. The rains are good for the crops, but make inland transport difficult. Civil strife, difficult internal government policies, lack of trucks and fuel are all challenges to be faced. Kehler is confident, however, that the distribution agencies will rise to the challenge. "Our record at the Foodgrains Bank shows that the food does get through."

Partners participating in the shipment are Canadian Baptist Federation (3,000 metric tons), Canadian Lutheran World Relief (4,402 mt), Mennonite Central Committee (4,000 mt), Pentecostal Assemblies of Canada (5,055 mt), United Church of Canada (4,408 mt) and the CFGB General Account (2,000 mt). The remaining 10,909 mt are being shipped on behalf of CIDA to support the efforts of other organizations in Sudan.

Two thousand tons of wheat are being swapped in Sudan for local seed to distribute to drought affected areas. "Our hope is that we can supply food to the region in such a way that not only addresses current relief needs, but also seeks to



small talk

Alice Los

Graduating to maturity

As always, June was graduation month. As a mother of six I've had my joyous share of those events and I am now witnessing another layer of the family starting to reach those milestones. I find it hard to believe that some of my grandchildren are already towering over me and have come to this intersection in their lives.

As the cliche has it, it seems like only yesterday that they played together at my house and cluttered the kitchen floor with building bricks and puzzle pieces. Now they know much more on many subjects than I do, and have developed, to a degree, some of their God-given talents. As with their parents before them it's again a cause for happy gratitude.

In the drugstore the other day an old lady stood beside me, looking for "Happy Graduation" cards. She picked a few, looked at me and mused: "They never made a fuss in our day, did they?" I had to agree and offered by way of explanation, "Our parents must have decided we only had accomplished what was expected of us!"

The old lady elaborated: "There was no money for all this, either! I knew several all-round A-students who never went on to college. Simply put, they were too poor." She headed for the cashier, leaving me with some thoughts to ponder.

reduce the cycle of annually recurring food needs," said Al Doerksen.

The Canadian Foodgrains Bank gathers and ships

I had to admit to some misgivings lately. When it comes to graduation ceremonies there lurks the danger of bigger is better, posh is beautiful, and let's have the prom to end all proms! (Not to mention the ever more extensive and expensive school trips which precede it all for several years running; but that's slightly beside the point here.)

From my vantage point in life I would like to plead for a more sober approach. Particularly in the corridors of Christian education and its supporting communities the emphasis ought to be on gratitude for talents received, for hard work rewarded, for the privilege of opportunities to serve. And I am sure this is still the rule.

Let's reinforce it with our mindset, our prayers for the continuation of Christ-centred schooling and our own Christian lifestyle. Let's honour and treasure Christian teachers. Let's celebrate our youth and lavish on them the inheritance of faith. Let's praise God for the riches of it all. And as our students step into the future let them also remember their parents and teachers who cared to give them their very best. Best Wishes, all graduates!

Alice Los lives in Inkerman, Ont.

record 1991-92 grain drive. Additional grain and cash donations are needed.

Letters

Primary calling is to preach Christ

I've been keeping abreast as much as possible of the current controversies raging within the Christian Reformed Church, and to a great extent, what I see saddens me.

I find it so unfortunate that we humans espouse our theories, holding them as gospel truth, and attempt to make others agree with our particular philosophy. This only leads to one thing — dissension — and creates serious cracks in our institution. One often wonders what the outside world — the "heathens" — think when they see us fighting with each other.

There's nothing wrong with having individual philosophies. I too have my own thoughts regarding women in church office, creationism and other issues. But I do not feel I have the right to compel others to believe my particular slant, especially when the only mandate I have, according to my understanding and belief of God and what he

requires of me, is to "preach Christ and him crucified." I am called to live, as much as possible, the life of Christ.

In order to fully understand one another, we must first be willing to understand the mentality behind another's thoughts and beliefs, what makes them tick, why they think as they do. We must work hard to detach ourselves from our vested interests and opinions long enough to take in and really feel the views of those around us.

Each person has a right to his

or her own individual opinion. One believes what one believes for a variety of reasons. We can never fully understand the mind of another.

I for one will keep my eyes firmly fixed on the goal ahead of me: to share the love of God, to let people know of Christ's forgiveness. And if on my journey I can share the particular philosophies of my institutional church, which I love dearly, then that will be wonderful.

Anita Locke
Lakefield, Ont.

Play on names misfired

Judd's Beyond Belief cartoon in the May 31 issue of C.C. brought to mind a funny thing that happened to me while taking a philosophy course one winter recently. The class was discussing the merits of John Locke and John Hobbes.

I turned to my friend and whispered "Don't you just love Calvin and Hobbes?"

He looked at me in shocked disbelief. "You love Calvin?" he asked, horrified.

It took a few seconds for my brain to understand his reaction. Of course — I was an incognito Protestant taking the course at a Catholic university!

How easy it is to put one's foot in one's mouth.

Christine de Boer
London, Ont.

Cinema/Media

Cinema summaries

Marian Van Til



The Rocketeer

Rated PG

Stars Bill Campbell, Alan Arkin, Jennifer Connelly, Paul

Sorvino, Timothy Dalton

Directed by Joe Johnston

Based on the graphic novel by Dave Stevens

Aside from the small affection which calls the fairly obscure and limited-run comic strip upon which this movie is based a "graphic novel," there's nothing pretentious about this film. That's refreshing. Unlike other comic-based movies — such as *Dick Tracy* and *Batman* — in which sleek high-style is at least as important as plot and a sinister edge makes them (especially *Batman*) unsuitable for children, this film is a high-flying, old-fashioned adventure story for kids and adults alike, with a true-blue hero who saves the day.

It's 1938 and the spectre of Nazism is surfacing. A young stunt pilot named Jeff Secord, affably played by newcomer Bill Campbell, stumbles upon a rocket pack which can potentially propel its wearer anywhere he (or presumably she) wants to go. With an aerodynamic helmet and some design improvements administered by Peevee, Jeff's mentor and a mechanical wizard (Alan Arkin), the young man finds that the rocket pack does just that.

Jeff wants the pack because it will wow audiences at their stunt shows, helping Peevee and him raise money for a new plane to replace theirs which was accidentally shot down. So Jeff becomes "The Rocketeer." The story gains an element of mystery because his identity is initially known only to Peevee.

Good guys finish first

The two men find out pretty quickly that both the "feds" and various unsavoury types badly want the rocket and will go to great lengths to get it; it has uses they haven't dreamed of. Even aviation tycoon Howard Hughes is involved (he's one of the good guys) and there's a Nazi connection too.

To complicate matters further, Jeff's girlfriend unknowingly becomes bait to lure him into giving up the rocket, but of course he avoids the ploy, keeping it to aid in her rescue.

British actor Timothy Dalton, known to North Americans as the current James Bond, appears (and appears to have fun) playing an Errol Flynn-like actor who has secrets to hide. Alan Arkin, in a switch from the many dark roles he plays, gives Peevee a solid, guy-you-can-trust aura, with a touch of humour. The rocketeer special effects, executed by George Lucas' company Industrial Light and Magic (of *Star Wars* fame), are both impressive and funny — yet they never take over the film, and they shouldn't.

The possibility of a person soaring around via a rocket pack is more fact than science fiction today, unlike what it would have been to comic book readers in the 1930s. Nevertheless, this story is pure escapist fun, built on a sense of moral right and wrong which is clearly defined. This is one summer movie which may please most, if not all, members of the family.

American Family Association protests Norman Lear's 'New Age' religious show

TUPELO, Miss. (EP) — Although CBS won't sell time to Christian evangelists, it is paying "secular evangelist" Norman Lear to promote his religious views on the network, according to American Family Association. Lear's new program "Sunday Dinner" has been seen on CBC since June 2.

According to Donald E. Wildmon, president of American Family Association, Lear makes no secret of his intention of using "Sunday Dinner" to promote his New Age and secular religious views. "Norman Lear is the leading evangelist on television. Instead of refusing to sell him time as they do Christian evangelists, CBS is paying Mr. Lear millions of dollars to help him promote his New Age/secular humanist religion," Wildmon says.

"It is anti-Christian bigotry which CBS has been practising for years," Wildmon continued. "No Christian evangelist need approach CBS to buy time. But CBS is willing to pay Norman Lear millions of dollars for the opportunity to promote his religion. This is the same Norman Lear who has ridiculed and belittled Christianity in past programs. Advertisers who help sponsor 'Sunday Dinner' are well aware that Mr. Lear is using the program to promote his New Age/secular humanist religion."

Newsweek confirmed that Mr. Lear will use the program to promote his religion in their May 20 issue. "Guess what? Lear, too, has embarked on an intense spiritual quest," the article says. "It's a fascination he not only shares with his third wife, a psychologist whose doctoral dissertation examined spiritual issues, but one he's determined to promulgate via television."

Lear told columnist Doug Nye that traditional religious groups have failed to answer the spiritual needs of America and that he plans to meet the needs in his new program "Sunday Dinner." "I look now at the '90s, and this country suffers a deep spiritual malaise, and nobody's appealing to it," he says. "The religious right did for a period, and still continues to. But mainline churches don't do that good a job of it."

In an interview with *American Way*, the magazine of American Airlines, Lear explained his spiritual views in more depth. "If one were to look at a 1,000-mile stream, one would find flora and fauna growing along the banks of that stream over those thousand miles of varying stripes," he said. "Things would be very different as they grew. Look at it as religions growing along-

side the stream.... Forget what people find for themselves along the stream. Whatever they find is terrific. We don't have to deal with that. We can deal with what it is that nourishes us. What is the stream that gives us all reasons to look in our own directions?"

And Lear told the *Los Angeles Times*, "I think we should take the Bible and the Koran and the Talmud, put those holy symbols aside until we remember what we find sacred in that tree, in that butterfly, and in each other."

Lear says his own spiritual journey began when he decided that evangelicals lacked love. "Born-again followers were missing something," he says. "And it touched off something in me, which has always been in

me, which is my own spiritual bent."

CBS's Beth Bressan is trying to defuse the controversy surrounding "Sunday Dinner." She explains, "A positive portrayal of religion plays a crucial role in this series.... What becomes clear in each succeeding episode is that many roads lead to the same destination.... In our opinion 'Sunday Dinner' in no way denigrates, trivializes or ridicules the beliefs or traditions of Christians or any other religious group."

CBS initially accepted six episodes of the show, the last of which was shown on July 9. The network will then decide if it wants to give the show a permanent prime time spot in the fall line-up.

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Church

Marian Van Til, page editor

Christian Reformed Church of Nigeria studies youth

GRAND RAPIDS, Mich. (CRWM) — Despite certain cultural differences, the Christian Reformed Church of Nigeria (CRCN) faces many of the same issues as its counterpart in North America. Among topics being discussed currently by leaders of both denominations is ministry to the youth of the church.

At the 1991 Synod in Iowa this June, delegates of the CRC in North America approved a recommendation to appoint a committee on youth ministries. Meanwhile, the CRCN released a report earlier this year addressing the issue of retaining young people in the church.

"The church is disturbed, the Holy Spirit is grieved," the authors of the Nigerian report write in its introduction. They mention that problems with youth in the CRCN and Nigeria in general include "gangs and crime, sexual promiscuity, a scornful glance at religious and moral values and a lackadaisical attitude toward hard work." Recognizing that many young people have left the CRCN for other churches, the report, via recounting church history, challenges young people to return to their Christian Reformed

congregations.

The CRCN traces its roots to 1902 when the Sudan Pioneer Mission was formed in Britain and sent missionaries to Nigeria. This agency eventually changed its name to the Sudan United Mission (SUM). In 1921 Johanna Veenstra came to Nigeria under SUM but brought her Reformed background with her.

Veenstra unsuccessfully requested the Synod of the CRC in North America to take on Nigeria as a mission field in 1918, but by 1940 Nigeria had become the denomination's fourth foreign mission field. By 1976 the collection of indigenous congregations had re-named themselves the Christian Reformed Church of Nigeria. Christian Reformed World Missions continues to work with the CRCN primarily in evangelism and leadership training.

Paying attention to the next generation

More than just reminding young people of their religious heritage, however, the CRCN wants to ensure its growth by paying more attention to the next generation. In 1989 the General Church Council of the CRCN formed an executive

committee to start a group called CRCN Youth Fellowship. The 50 local church councils were directed to form youth fellowships for teenagers in each of their churches. Previously the CRCN only offered Sunday School for adults or "KYK" — "Kungiyar 'yan Krista" or Fellowship of Christian Children — which began in the 1960s.

The motto of CRCN Youth Fellowship is ambitious and complex: to bring youth to Christ, equip them to maturity, send them out into service for

Christ, raise future leaders, bring up morally upright citizens and develop good understanding between youth and elders of the church. The scope of youth work includes prayer meetings, Bible studies, conferences, games, music, film showings and village evangelistic outreach.

Getting together

November 30 through December 2, 1990, marked the first of what the church hopes will be annual youth conferences. About 1,000 young people attended the 1990

conference which had the theme "Youth in This Age." Pastors, educators and missionaries who spoke at the conference challenged young people to pray, witness, teach and give.

Response to this and future conferences, as well as ongoing interest in CRCN Youth Fellowship, will take a few years to assess. But as the report on youth concludes it is important for the whole church to "recognize the presence of youth in the church and involve them as much as possible."

Habitat for Humanity solves internal problems

ATLANTA, Ga. (EP) — Millard Fuller has withdrawn his resignation as head of Habitat for Humanity, a Georgia-based Christian group that builds homes for low-income families (See C.C., June 7, 1991). Fuller, who founded the group in 1976, resigned in April after female workers accused him of sexual harassment. According to USA Today, Fuller apologized, and

no charges were filed. Other reports had indicated that Fuller and the board of his ministry were at odds over what his role should be, but officials said the board of directors voted to reinstate him as president and chief executive officer.

Former President Jimmy Carter and his wife Rosalynn, both active volunteers with Habitat for Humanity, had

threatened to withdraw their support of the organization because of board opposition to Fuller. In mid-June, while the Carters were helping to build low-income housing in Miami, shots were fired through the construction site. Police say they're not sure if the shots were directed at Carter, at another Habitat volunteer, or were simply random shots.

Christian Reformed Church begins in Myanmar despite isolation

GRAND RAPIDS, Mich. (CRWM) — When the government of Myanmar (Burma) expelled all Christian missionaries in 1966 it effectively cut off its people from any Christian influence. But among the 37 million people in this mostly Buddhist nation in Southeast Asia, a group of about 6,000 have begun the Christian Reformed Church of Myanmar.

The church, founded in 1985 by Chan Thleng, adopted the Christian Reformed name from a radio program broadcast from Hong Kong. Through mail correspondence with Christian Reformed World Missions, Thleng

explains that the CRC of Myanmar subscribes to the Heidelberg Catechism, Belgic Confession, and Canons of Dort. They have asked for North American missions to assist them by providing leadership training and Christian literature in the Matu language, but government restrictions still prevent World Missions from entering the country.

In the meantime, this small sister denomination to the CRC in North America continues to prosper despite a poor economy and unstable political system. Church members faithfully tithe handfuls of rice to support church leaders.

According to Thleng, there are 13 pastors and 25 evangelists representing the 65 congregations in the CRC of Myanmar. The denomination also has a synod and is divided into 13 classes.

While they pray for open doors to allow assistance from their Christian Reformed brothers and sisters in North America, the CRC of Myanmar has taken on its own mission endeavours within the country. Church organizations include Christian Reformed Women, Christian Reformed Youth, and Christian Reformed Home Missions, which reaches out to the country's animists and Buddhists.

underlying the philosophy of the banks, the biblical preferential option for the poor, the Jubilee concept, the idea of the Body of Christ and solidarity. The question was raised time and again whether the people of a country should be made to pay for debts contracted between foreign banks and corrupt government officials who have made off with much of the funds.

A different ministry

This question, it was felt, becomes especially acute when, as in the Nigerian case, the people had already cried a loud "No!" to such loans. Should a people be bled to death to honour such "contracts?" Participants also wondered whether the Western banks involved did not realize they were dealing with an

unscrupulous set of rulers? Were they blind? Emphasis was also placed on what Christians in other countries and cultures are doing about it.

The conference became aware of the special ties of Nigerian churches with Western churches and they began to see that these ties could be turned into a powerful tool to overcome the problems caused by the external debts. Since many bank officials belong to Western churches and since many corrupt government officials belong to Nigerian churches, these churches can challenge each other to minister to their members. That was a kind of ministry these pastors had not foreseen.

It is difficult to predict where this campaign will lead. The ICS is presently in the phase of

dissemination of information. It plans to publish the papers as well as a shorter tract. More meetings will be called at more local levels. Churches will be encouraged to minister to their members involved in the problem.

Western churches will be challenged to call their banker members to account as well. Above all, the relevance of Christ and His Kingdom will be exalted in this campaign. It will be shown that this Kingdom has perspectives and power enough to help overcome this devastating problem.

The Institute welcomes your enquiries, but especially your advice. Write to: Institute of Church and Society, P.O. Box 6485, Jos, Nigeria.

Dr. John Boer is a consultant for the Institute of Church and Society. He lives in Jos, Nigeria.

Mission institute looks at Nigeria's external debt

John H. Boer

One day, a pastor known for his creativity and energy visited the Institute of Church and Society (ICS) in Jos, Nigeria, with the advice that the ICS should get itself involved in the question of Nigeria's external debt. That, he assured management, is a critical point where Christians have to make their mark on the country.

At first, ICS leadership was hesitant to take up such a controversial, not to say dangerous, issue. Eventually, the board decided to proceed with the issue. From a missionary perspective, it was recognized as a practical issue that touches everyone in their daily lives. It was thus seen as a peg with which ICS could help Christians understand the lordship of Christ over practical economic matters.

A shocking revelation

It was decided to begin with a conference for pastors at which the main economic and theological issues would be dealt with. Half a dozen economists from the University of Jos were invited to present speeches explaining various aspects of the problem. The ICS also enjoyed the participation of speakers from the World Council of Churches

and from the Kenyan Christian Council.

All in all 45 pastors participated, representing 18 denominations. They listened, discussed and pondered for three days. For the pastors it was a shocking experience. They had heard of external debt, but they did not realize how intimately it is tied to increasing poverty. They heard how many of these debts were contracted between banks and mostly corrupt government officials. They learned how interest rates swung from an initial reasonable and low level to unbearably high.

They were told how some countries had already paid the original debt three times in interest without having made a dent in the debt. They were made to realize that most of these debts were not used for the official projects, but went to foreign bank accounts. They began to see that the lack of equipment in schools and hospitals, rising death rates, unemployment, violence, hunger and inflation are directly related to the debt.

A moral question

They were asked to consider the relevance of a wholistic approach to the Christian religion, the economic idolatry

Pastors who chair church councils may be violating the law

Robert VanderVennen

TORONTO, Ont. — Pastors who are chairpersons of church councils, or even serve as voting members, are evidently in violation of Ontario law which says that trustees of nonprofit charitable organizations may receive no remuneration for services.

This position is an application of the law which says that directors of charities are very different from directors of corporations which do not receive donations from the public. They, in fact, are *trustees* and may not receive personal gain from decisions of the governing boards, nor may they be *perceived* as receiving personal gain.

Rudy Hulst, administrator for the Canadian arm of the Christian Reformed Church in North America, has been bird-dogging this issue since last year. In response to his questions he has received a letter from the Public Trustee which states, "If a paid pastor of a congregation also serves as a trustee/director of the congregation without such approval [of the Court] having been obtained, a breach of trust will have been committed." Hulst has received the same advice from the denomination's lawyers.

The Public Trustee protects the public's interest in proper management of charitable nonprofit organizations, which includes churches and parachurch organizations.

This issue came to public prominence in 1987 when the court struck down the practice of the Toronto Humane Society of having paid staff members on its board. Later court decisions affirmed and elaborated that landmark decision. Although the actions apply only to Ontario, it is likely that courts in other provinces will use these decisions as part of their own case law.

This position applies also to Christian schools. No problem, says Adrian Guldemon of the Ontario Alliance of Christian Schools. The alliance's handbook for school boards has for years recommended that principals not be voting members of boards.

Hulst calls attention to the fact that the Church Order of his denomination says that the pastor may be chairperson of the council. That is misleading now in Ontario, and probably in all of Canada, he says.

A two-board solution for churches

The principle is that a person should not have a vote in matters in which he or she has a vested interest, a possible personal benefit. It is not enough that the person refrain from voting on a matter of vested interest, say the courts. It is permitted, though, for a member of a board or council to receive reimbursement for out-of-pocket expenses paid.

Lawyer Terrance Steven Carter has written an extensive analysis of this situation for the Canadian Council of Christian Charities. He suggests that churches may set up two boards, one for the spiritual direction of the church and its members, and the other for the management of the property and financial aspects of the church.

In some Reformed churches this kind of structure has existed for a long time, for which the names of consistory and council are sometimes used. Other Reformed churches have a separate administrative committee. The pastor may be a voting member of and even chair the consistory or board of elders that deals only with spiritual matters while the council deals with a broader variety of issues including administrative ones. The pastor may take an active part in the meetings of the council, too, but not as the chair or a voting member.

Penalties for violation may require repayment by board members of monies paid to staff members who are voting members of the board. Carter suggests that paid staff members immediately resign from the board and that the bylaws be amended to ensure that they are not eligible for board membership. If a charity or church strongly opposes this position, it can apply to the court, upon notice to the Public Trustee, to request an exception.

Westminster Seminary chooses new president

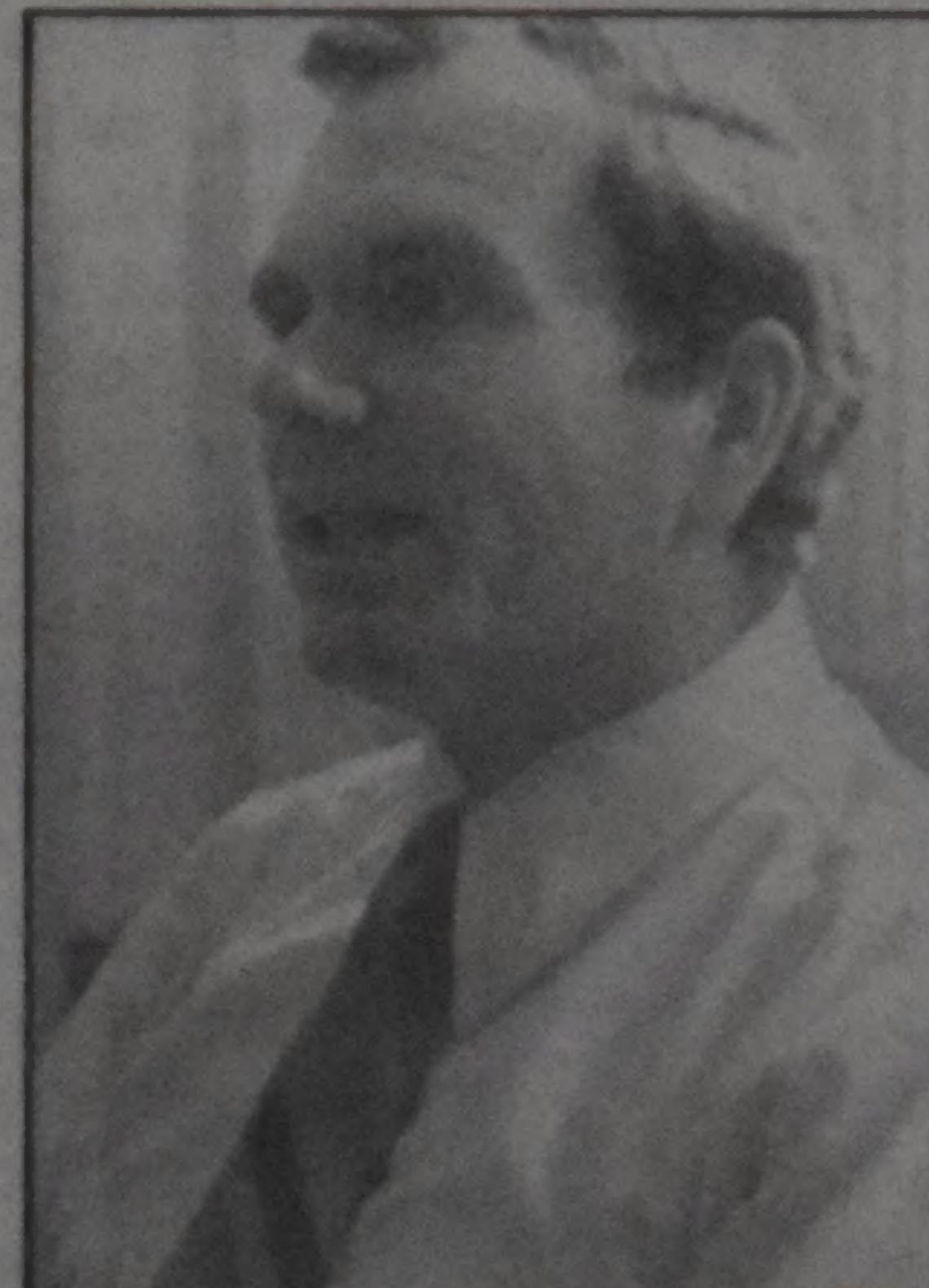


Photo: Courtesy Westminster Theological Seminary

Dr. Samuel T. Logan, Jr.

Dr. Samuel T. Logan, Jr., has been elected to serve as the next president of Westminster Theological Seminary (WTS), Philadelphia. Logan, who took office on July 1, has served as WTS academic dean since 1982 and is also a professor of church history at WTS. Dr. John H. White, a seminary trustee who chaired the search committee, says, "We believe that Dr. Logan has the gifts, experience and vision that will provide leadership for WTS for the future as a vital instrument

in the building of Christ's Kingdom."

Westminster was founded in 1929 and has an enrolment of 550 students, offering degrees at the masters and doctoral level in 16 programs.

Logan joined the faculty as dean of students and associate professor of practical theology in 1979 and previously was professor of American studies and director of the department of American studies at Barrington College in Rhode Island. He is a graduate of Princeton University and Westminster Seminary and holds the PhD from Emory University. He is a minister in the Orthodox Presbyterian Church, a member of the board of directors of the Institute of Holy Land Studies in Jerusalem and chairs the research grants selection panel of the Association of Theological Schools. He edited and contributed to *The Preacher and Preaching: Reviving the Art in the Twentieth Century* (Presbyterian & Reformed, 1986) and authored "Academic Freedom at

Christian Institutions," to be published this fall in the *Christian Scholars Review*.

The outgoing seminary president, Dr. George C. Fuller, is a tenured professor of practical theology and will continue to teach at WTS.

Kerkdiensten op cassette in de Nederlandse taal U kunt zich nu abonneren op deze prekendienst, b.v.: a) één cassette iedere week; b) twee cassettes maandelijks; c) één cassette maandelijks.	
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Summer girls

"He stared so intensely at Adele that he did not notice Jennifer coming toward him."

Jan de Bree

John van Laar sat. He sat at home. He sat on the school bus in order to sit some more in class. He sat on his bicycle. He sat in the car. He sat to watch television. He sat to eat dinner; and to bathe. He sat on the toilet and on the couch. Saturdays he sat on the tractor. He sat on the hay. Summer evenings by the river, he sat on the beach. He sat on a log. Sundays in church, he sat on the back bench. He sat by the aisle to watch for girls.

While Sunday morning in church was an hour devoted to the mysteries of the world hidden behind the clouds, John sat through that hour undisturbed by talk of sin, grace and thanksgiving. He thought of cars, friends, clothes, money, parties and girls. He dreamt of building his own hotrod, a 1949 Ford Coupe. Mrs. Jeffries down the road from him still owned one. If she would sell it to him for two hundred dollars (he had that much in his bank account), then he would replace the straight six with a V8, put on dual exhaust and mags. If he owned that car he could take his friends around town, cruise Main Street and MacDonalds for girls.

Girls. At school, in town, wherever John looked, he saw beautiful girls. He especially liked the ones with high cheek bones, the fashion models on magazine covers. Although he was attracted to the beautiful girls he could not get close to them. Whenever John travelled in a car all the attractive girls were on the sidewalk. And whenever he was on the sidewalk all the charming girls passed him by in cars. He wondered if these circumstances were religiously significant.

Every Sunday morning in the back pew he dreamt about the car he would

own someday and the beautiful girls about town he would court. When his mind tired of this and his imagination failed him, he turned to the girls in church and wondered who was the divinely appointed woman for him. Three rows ahead of him sat Ruth Schellenberg. Her father, with whom she sat, was strict. He refused to let Ruth date although she was sixteen years old. He also denied Ruth her driver's licence. And Ruth's mother made her cook and clean house all day Saturday and then made her do school work in the evening. John did not dare ask out Ruth.

Closer toward the front sat Miranda whose parents were also strict. But Miranda was rebellious. She liked parties and lied to her parents about where she was going. The boys she dated were almost men, older boys nearly or already finished high school and working. They owned cars. John did not dare ask out Miranda. In fact, John would never ask out any local church girl because it was like asking out one's sister. He thought he knew them too well; in his mind there was nothing mysterious or romantic about them. The girls in church that sent John's heart fluttering were new girls who passed through Leechtown on their family's summer vacation. Those girls were mysteriously attractive. They walked unexpectedly into church on a summer Sunday morning, maybe came to the evening service and disappeared forever. They were a brief glimpse into a larger world that lay beyond his small town. They were other Dutch Calvinists from other parts of Canada and in John's eyes they looked absolutely beautiful, fresh, cheerful and happy.

Sunday morning, July. The rain had finally stopped. John sat in the back

pew by the aisle. With his eyes he followed each incoming person to their seat: Mr. and Mrs. van Water and children; Joe Melk; Miss Verhuis; Fred and Margaret Jones (Margaret married a Canadian fellow, a nice guy); Mr. and Mrs. Bol. They were the regulars and they sat in their usual seats, some near the front, some against the wall, some in the middle, and some in the back. Those who had no regular seat filled in the empty spaces and the boys John's age filled the back pew from where they watched for girls.

The regulars had taken their customary seats and others were drifting in. John overheard the usher talking with Mr. and Mrs. van den Horst.

"Guess you were in the garden yesterday," said the usher.

"No, Sir. I won't let him go out in that drizzle," said Mrs. van den Horst.

"We went shopping instead and spent some more money," said Mr. Van den Horst.

"Yes, but don't let him tell you I spent all the money because he bought tools for himself. I didn't get anything but a few dish towels," Mrs. van den Horst said.

"Well, you know how it is. Us men need our tools," said Mr. van den Horst with a big laugh.

When John turned to look at Mr. van den Horst laughing in the foyer, he caught only a glimpse of his grey suit-coat and an unfamiliar man and woman squeezing by Mr. and Mrs. van den Horst. They were vacationers with open collars, short sleeves and sandals. They walked into church, and to John's surprise when they were half-way down the aisle four teenage girls came rushing in behind them. Four white blouses, light blue and pink skirts and white shoes whisked past him like a cool breeze on a hot day. At first glance they all looked the same: dark blonde hair, about five foot-six, blue eyes and fair skin. But on closer scrutiny one of them had a large smile, well-proportioned white teeth and high cheek bones; the kind John liked. In his mind she was the best looking of the four.

He spent the whole church service comparing her to the other three, studying her features. And when it was over he was thoroughly infatuated with that girl, so much so that he was reluctant to introduce himself to her for fear of revealing his feelings.

Outside in the parking lot Henk Beeksma, surrounded by a group of six boys that included John, approached the four girls.

"So where are you from?" Henk asked.

"We're from Winnipeg," the oldest girl answered.

"Wow, that's far out," one of the boys said.

"Are you camping here?" Henk asked.

"Yes. We're staying at Leech Lake Park."

"Are you staying here for awhile?" John got up the courage to ask.

"No, we're leaving tomorrow

morning for Vancouver," the girls said.

"Are you interested in going with us down to the bay after lunch?" Henk asked.

"Yeah, a whole group of us are going. You can come along," Fred said.

"I can pick you up," John said. "I have my parents' car this afternoon. You'll love it."

The girls from Winnipeg asked their parents for permission to spend the afternoon down by the bay with the church young people. The parents consented. And for the first time in his life John had an opportunity to be with a girl he liked, a girl with almond-shaped eyes and high cheek bones who radiated vitality and friendliness. Within two hours he would be with her and she would be with him.

After a fast lunch John picked up Henk Beeksma. Together they drove to Leech Lake Park where they picked up the four sisters. When they arrived at the campsite, three of the girls scrambled for the back doors of the car. The fourth girl found herself in the front seat between John and Henk. John was disappointed because she was not the one he had eyed. She was the oldest, Jennifer, who had answered all Henk's questions in the church parking lot. The girl he liked, Adele, sat far removed from him between her two younger sisters, Amy and Rosalie. They talked among themselves while John drove.

At Gull Bay beach there stood waiting a dozen young people from the church when John drove up. Several of the boys grinned knowingly.

"I betcha you guys are taking these prairie girls to watch submarine races," said Dan Smit.

John and Henk ignored Dan. Henk escorted the girls out of the car and to the beach while John locked the car doors. John kept his eye on Adele, who was immediately surrounded by both boys and girls when she reached the beach. They questioned her about Winnipeg, travelling across Canada, about camping. Adele smiled effortlessly as she talked. Occasionally she laughed loudly and skipped through the sand as if she were playing "Catch Me If You Can." John was jealous.

He stood quietly watching Adele as one boy after another talked to her including his friend, Henk. John wished that he did not have to go over to her but that she would come to him. Nothing much came of his wishing. She did not even look in his direction let alone walk toward him. Yet he could not take his eyes off her. He stared so intensely at Adele that he did not notice Jennifer coming toward him.

"This sure is a nice beach," Jennifer said as she stood beside John. "I like beaches a lot. It's so restful. Isn't it?"

"Yes. It sure is."

"Do you come here a lot?"

"Occasionally. I came here a lot when I was a kid. My parents took us here for picnics."

The other young people started a walk up the beach. John and Jennifer followed. While they walked, they talked, oblivious to the group, and fell

behind.

"Look here," said John who pointed in the direction of an abandoned cottage on stilts. "I played here when I was a kid. My brother and I pretended it was a pirate ship."

They climbed into the cottage, sat in a broken window facing the sea and talked some more. They talked about themselves, about seriousness, about thinking deep thoughts, and about others who were shallow. John said he was going to university to study to be an architect. Jennifer was going to a Christian college in the States and study to be a school teacher. They both remarked how beautiful the world was, especially by the ocean and the mountains. They said there must be a God. Then both apologized for talking too much.

When the time came to go home, Jennifer sat in the front seat between Henk and John. John was glad to have her close by because he felt a kinship with her. They were quiet while the others in the car teased and laughed among themselves. At the campsite

Jennifer and John said good bye with a knowing twinkle in their eyes. At home John found his father still awake reading a book. John joined him at the dining room table.

"How was your day?" his father asked.

"Fine."

"Did you have anything to eat yet?"

"No," John said.

"Do you want a fried egg?" his father asked.

"Sure."

His father stood at the stove frying eggs while John sat. Today he had done a lot of sitting again. He had sat in church. He had sat in the car. He had sat in an old window. But this time all that sitting was different because he had sat with Jennifer. As he sat waiting for his fried eggs, he savoured his first experience of sitting with a serious girl.

Jan de Bree is a writer and artist who lives in Duncan, B.C.



The action-focused piety of the Epistle of James

(Continued from page 14)

Michael Williams

The shelves of the Christian bookstore are packed with books on the secret of sanctification, the key to spirituality, how to be holy, how to live "spirit-filled" lives. There are books on consecration, developing one's faith, how to get Pentecostal fire, Christian contemplation or meditation as the route to spiritual happiness and success.

The number and confusing array of such books suggests that modern Christians seem to be terribly confused about the nature of Christian piety. For all of our talk about holiness, living practical holy lives seems to elude us. What is holiness? What are the elements of holiness?

If each one of us were to sit down and write out a list of those elements, I'm sure that such virtues as forgiveness, patience, temperance, gentleness and self-control, along with such activities as Bible reading and prayer, would appear on many a note pad. Those are all good things, certainly to be sought in the Christian life. What are the chances, however, that such things as generosity to the poor, justice for labourers, integrity in judicial matters, considerate behaviour toward other people, equal treatment for people of other races, or honest business practices would figure prominently as belonging to biblical holiness in the thought of most people?

Now, most of us are inclined to think of holiness as purely a

matter of personal piety, as a spirituality of the closet, our "hour with God," or our "time with the Lord." We just plain do not associate spirituality with our daily work-a-day activities. Yet the list above is taken from the Bible, Leviticus 19 to be exact.

4. piety of action

Leviticus exhorts its readers to "Be holy because I, the Lord your God, am holy," and then goes on to show that the kind of holiness which reflects God's own holiness is thoroughly practical. The holiness of Leviticus is grounded in the very character of God. It is a piety of action. Biblical piety works in the world.

Throughout the book runs the refrain: *I am the LORD. Be holy for I am holy*, as if to say, "This is what I require of you because it is what I myself would do."

Like Leviticus, the New Testament understands proper Christian piety as the active practice of the character of God. The Epistle of James articulates the nature of Christian piety in terms of

action, law-keeping and service.

James tells us that we must not fail to act upon the truths of the Christian religion. "Be doers of the word, and not merely hearers, and so deceive yourselves." It is possible to hear God's Word constantly proclaimed in lessons from Scripture and sermons, and then to regard that hearing as an end in itself. The message simply never gets translated into deeds. James calls such a passive response to the Word an act of self-deception, a lie one tells to oneself. We think we have grown in the Christian life if we attend Sunday School and worship services, have family devotions and regularly read the Bible, but if we stop there we are merely deceiving ourselves.

Worship and Bible reading are important, but important not for themselves but for what they lead to. They are not the goal of piety. *True piety is obedience to the law of God in the common ways of our life.* Activities such as worship and Bible reading are effective to the extent that they lead us into such obedience. They are not the goal of genuine religion but the necessary resource upon which we draw to make our faith real, active and obedient.

The emphasis upon faithful action in James establishes a close link with the teaching of Jesus. The Sermon on the Mount ends with the parable of

the two houses. One house is built upon an insecure foundation of sand and is doomed to collapse under stress; the other is founded on rock and is destined to stand firm. The two builders represent two responses to Jesus. The first builder is one who "hears the words but does not do them." His relationship to Christ is merely devotional and sentimental, but not obedient and practical. The good builder, however, is one "who hears the words and does them."

Inner piety movement influenced Calvinism

In the later decades of the 19th century a Calvinistic version of the Wesleyan doctrine of holiness began to take root in sectors of English Anglicanism and American Presbyterianism and Baptist circles that had been particularly influenced by revivalism and premillennialism. Known variously as the Victorious Christian Life, the Higher Life movement, the Deeper Life Movement, the Abiding Life Movement, or the Keswick doctrine of holiness, it has deeply influenced evangelical and fundamentalist understandings of the Christian life.

Keswick introduced something new to orthodox Protestantism, something that

rightly belonged to the contemplative tradition of Roman Catholic monasticism, that is, a primarily passive understanding of the spiritual life, an approach toward holiness which thought of it not as something you seek, but rather as something that is done to you.

The Keswick teaching rejected all forms of activism in its concentration on personal, inner piety as the sole goal of the holy life. Placing gospel over against law, the Keswick teachers rejected the Ten Commandments because the law called for conscious exertion toward obedience on the part of the believer. They spoke of law-keeping as an expression of sinful self-reliance.

Thus, the Keswick teachers insisted upon a rejection of all moral action; a rejection that was expressed in the motto: "Let go and let God," "absolute surrender," and "Don't struggle with it yourself; just hand it over to the Lord." A more modern version of the same idea, albeit a secular one, would be "Don't worry, be happy."

Throwing out the law, the proponents of the Keswick doctrine claim that the Christian life is not something we do. It is not a life of *doing*, of seeking the kingdom of God, but of *being*. A true believer does not have to act, he or she needs only surrender.

A Gideon Bible or pornography? A battle for the souls of Hungarians

Dan Wooding

It was not difficult to note the two extremes of choices open to guests at the Budapest Hotel at which I was staying. On the table next to my bed was a Gideon Bible and on top of the television was a card listing the choice of pornographic movies available, pay-per-view.

Since the Hungarian people in 1989 boldly punched the first hole in the Iron Curtain, the land of the Magyars has been flooded with every kind of good and bad export from the West. Street witnessing teams, television evangelists, cults, business opportunists, drug pushers and pornographers — in short, the good, the bad and the ugly.

But still, for many, these choices are preferable to the bad days of the communist regime when believers often faced discrimination in housing, education and employment. One Christian leader told me, "In those days, the whole country had become a great prison."

Banished to life of study

Dr. Lorant Hegedus had just begun his ministry in 1956 as a pastor at the Hungarian Reformed Church in Calvin Square, Budapest, when the uprising took place. Hegedus supported the "freedom fighters" and when the Soviet troops occupied the capital they exerted a terrible revenge by killing 80,000 Hungarians, causing 200,000 to flee to the West. Hegedus was banished to

Hidas, the Hungarian Reformed Church's smallest parish.

"I was in the smallest church but possessed the largest library," he recalled as we talked recently in his Budapest office. "I was there with my family from 1957 to 1983, when I was allowed out of the country for the first time."

He went to Basil in Switzerland and there completed in two months his dissertation in German for a PhD. He later went to Princeton University in the United States and completed another dissertation in a similar amount of time, this time in English.

"My church was half a house and a policeman lived in the other half," he said. "It was meant for me to have very good protection. My room was in a cellar whose ceiling was so low that I couldn't stand up properly. I lived there with my wife and four children."

This extraordinary man spent much of his time studying theological books and preaching the Word. "It was important to preach the whole Bible, the whole Word of God; and it was important to preach the Gospel of Jesus Christ at funerals," he said. "Many members of the Communist Party would hear the Gospel at that time.

Now his life has been totally changed. Because of his courage and deep faith in Jesus Christ, Hegedus has been elected bishop of the Danube district of the Hungarian

Reformed Church and is now the president of the general synod of the church.

I wondered what this man, who suffered under communism, would tell Mikhail Gorbachev if he ever met him face-to-face. He paused, then said, "There can be no successful *perestroika* (restructuring) without the renewal of souls, without a revival of the religion in the Soviet Union or without the Gospel of Jesus Christ, because without the freedom that Christ brings it is impossible to make a *revolution of quality*."

God wants to bless

A surprisingly large church in the country's capital is Faith Church, a charismatic fellowship that claims a membership in the city of 5,000 and another 5,000 in its satellite churches in 51 country towns and cities. The church, which now meets in a large sports arena in Budapest, was established as a prayer group of seven people in 1979, all from a Roman Catholic background, by Sandor Nemeth (pronounced *Sawn-dor Nemeth*), now the senior pastor. For most of those years it was subject to persecution and harassment from the authorities because it was an unregistered congregation. In May 1989 it was officially registered.

Most of those attending are young, previously unchurched converts. Some are former Communist Party members who were originally sent to spy



Dr. Lorant Hegedus, who was banished from Budapest for his support of the 1956 uprising and is now the leader of the Hungarian Reformed Church.



Peter Uzoni, assistant pastor of Faith Church, Budapest

FROM COAST TO COAST

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460			
Smithers-CFBV	9:15am	1230			
Summerland-CKSP	8:30am	1450			
Vancouver-CJVB	9:00am	1470			
Vernon-CJIB	9:30pm	940			

ALBERTA

Brooks-CKBR	8:00 am	1340	Ajax-CHOO	9:30am	1390
Edmonton-CHQT	7:30am	880	Atikokan-CFAK	10:30am	1240
Edson-CJYR	10:00am	970	Burlington-CING(fm)	7:30pm	107.9
Ft. McMurray-CJOK	8:30 am	1230	Chatham-CFCO	9:30pm	630
St. Albert-CHMG	7:00 am	1200	Guelph-CJOY	9:00pm	1460
Taber-CKTA	8:00am	1570	Hamilton-CHAM	7:30am	820

MANITOBA

Altona-CFAM	9:30am	950	Owen Sound-CFOS	10:30am	560
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	(Sat.) 6:30pm	1350
Winnipeg-CKJS	9:15am	810	Pembroke-CHRO	10:00am	1350
			Sit. Ste. Marie-CFYN	10:00am	1050
			St. Catharines-CKTB	10:00pm	610

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550	Stratford-CJCS	8:45am	1240
Newcastle-CFAN	9:00am	790	Windsor-CKLW	9:00am	800
Saint John-CHSJ	9:00am	700	Wingham-CKNX	10:30am	920
			Woodstock-CKDK(fm)	8:00am	102.3

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

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Valleyfield-CFLV	8:45 am	1370

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He added with a wry smile, "I think that nations like the United States should probably preach about how to suffer for Christ, for that is the message that is needed over there."

Moral epidemic

At another end of the theological spectrum was Rev. Bela P. Toth, a Scottish-trained Reformed pastor who is also secretary of the European Conference of Pastoral Care and Counselling. This self-effacing man started the first Christian counselling service in Hungary eight years ago. He said the "moral standards of the nation have to be raised" and he is dealing with an epidemic of alcoholism and a suicide rate that is "disastrous."

American Glen Howard, pastor of the English-speaking International Church of Budapest voices a concern for the people. "The political situation here in Hungary is like the story of a dog who is trained to stay inside the fence and refuses to leave the yard once the fence has been removed," he says. "The

people are still prisoners of communism in their own minds."

That's why he feels it important that Western Christians catch a vision for the evangelization and discipling of Hungary. Sadly, however, he feels that because of the incredible needs of the Soviet Union and Romania, many view Hungary as just a "stopping off point."

He sees literature as a key to winning Hungarians to Christ. "One of the reasons pornography is so big is simply because it's available. Hungarians will read anything they can get their hands on right now because they have been so deprived of it."

My personal anxiety

Okke Jager

The following article appeared as a column in the May 8 issue of the Dutch daily Trouw. It was translated for C.C. by Dr. Leonard Sweetman, professor of Bible at Calvin College in Grand Rapids, Mich.

Sweetman thought the article might be of interest to "many post-World War II immigrants in Canada who know of Okke Jager through his writings, especially *De Humor van de Bijbel*." He also thought that, because of Jager's "careful attempt to record in a significant and gripping manner his experience of going through surgery for a brain tumour and of then being confronted with the fact that his tumour was malignant," the article might be helpful to those "readers who have gone through or are going through the same or a similar experience."

My article entitled "Children's Ice Cream Cone" was published on the day on which I was hospitalized. Things can happen quickly. I had to undergo emergency surgery for a brain tumour.

Many others have experienced something similar to this: first, four or more days of suspense while waiting for the results of the pathological examination of the tumour. (It is wrong that few hospital personnel work on

weekends and on the queen's birthday. Can't anything be done about this?)

And now, today, I learned the results of the pathological examination of the tumour; it is malignant. This means a lengthy program of radiation and a good chance that there will be a recurrence of the problem. Therefore, at this moment, my uneasiness and agony concerning the possible recurrence of the tumour dominates all the other anxiety and uneasiness I experience. I think that it is good to confess this honestly. This raw agony is authentic and deserves a frank report.

Confusion

After the surgery I became completely confused. It is an extremely strange experience when you are unable to sort things out rationally. I wished with all my might to maintain a reasonable and logical pattern of thought and speech. First because of my illness and afterwards because of the effect of the narcotics which were administered, I was terribly confused.

As I am writing this, it is the sixth day after my operation and the ninth day of my hospitalization. I wish to write so that in the process of writing some of the fog and haze may clear from my mind. I wish to do this even if all of the fog and haze do not disappear. Although writing can be a very tiring act, it is, nevertheless, an inner necessity. It is not only my hand which shakes. My entire self has been violated. From a TV address which I gave only a short time before my hospitalization I am only gradually able to remember anything, even though I had memorized that address completely for delivery on television.

Interestingly enough I am able to write about some matters without becoming confused, while other themes still remain in the mist: for example, my wife had to provide me with the word "malignant" earlier in this article. A speech therapist is teaching me to speak. At this time I am not able to name one single vegetable, but I am able to make mention of this fact. I can even appreciate the irony of this column's title: *Clarification*. I feel that my wings have been clipped relative to the use of proper grammar; and relative to my ability as a preacher I have been injured and wounded.

This I must state myself so that by this circuitous route I may overcome the panic that threatens me. After completing each sentence I must stop writing for a while. But I consult my rough draft in its unaltered state. Specific words are completely taboo for me,

and some threatening terms remain disturbing sounds.

Fear takes hold

Perhaps some of you find this confession a bit too personal, but it is good to forget yourself as much as possible and to avoid struggling with this problem all by yourself as a lonely individual. Last night I made some short notes which today are illegible and indecipherable. I noticed that even when I am having difficulty speaking, I automatically search for synonyms in order to avoid repeating a word: for example, "notes" and "memoranda." Is it stupid to continue to write rather than to take a sleeping pill? I must crowd out of my mind the threat of a possible recurrence of the brain tumour. I am confronted with the situation in which the operation most often is successful; most often the remission achieved through surgery does not endure indefinitely. Panic strikes one above all through the end of the last statement: "Remission does not endure indefinitely."

Other menacing aspects of this situation I can bear; for example, the operation itself, and the succeeding period of narcosis. These arouse anxiety in my relatives. These, for me, are nothing at all compared to the future which is predicted most often. I must write about this, but I am not able at this time to do this from the vantage point of an unimaginable distance.

Constant uncertainty

I wish to let the reality of the situation penetrate me completely: abandoning plans and living with a constant uncertainty. I am amazed at the ease with which people applaud healing, whereas in reality the chance of enduring health is very small. With what sort of attitude must one approach this? Can our own constitution exercise any influence here? Do we not think simplistically about this matter? To seize the last straw by yourself —

doesn't that in the final analysis mean that you delude yourself?

I remember that a short time ago I wrote about "comfort" as a trick or a dodge. I know that people often express themselves carelessly about their cares because they do not know how to cope with them. We must, however, make "space" available for disease and anxiety. Minimizing sorrow provides no comfort.

I realize the disadvantage of a thinker's and writer's life: logical consequences permeating the whole of one's enterprise, being unable to muddle through a bit. At the same time I realize, also, the advantage of immediately searching for an appropriate vocabulary in order to articulate the matter.

No false comfort

I know that it is a bit immoderate and excessive to write now, already, about my situation. I should wait until I am "myself" again. And there are worse things in the world. Writing on the first impulse appears to be the only possibility of my doing something impossible. Then, also, it is not often that someone writes while going through a foggy and hazy experience which he or she is not yet prepared to describe.

A time will come when the anxiety and the apprehension which I now experience shall diminish because I am not able to maintain this level of anxiety for any length of time. In the situation in the midst of which I now find myself, however, I am not yet able to conceive of that possibility. Furthermore, I think that it is good that my peers in suffering realize this.

I am perplexed when people who should know better chatter cheerfully about my becoming well again very soon. Isn't it possible that someone in my situation, while retaining his own perspective or framework, can gain a point of view, an attitude which is new? A fearless blackbird sings in the privacy of a tree branch.

It's hard to leave

"Are you scared?" I ask before I leave him, the attached hospital monitor an intrusion, my eyes repelled by its odd pattern. His face is gray, eyes pulled too deeply into sockets built for shelter; his skin is flabby.

Not like when I was a young bride, Then, his muscled arm easily steered the boat he built for me, named for me, the wind slapping its sails, the water glinting like a border of white alyssum against its brown hull. Not like when I was a young mother, the twins howling in the July heat of a closed compartment as the old wooden train clack-clacked across Canada. Then, the extra two diapers (the others, stowed away in error) flapped wet-yellow near my hot face (only an immigrant trainload) and he unafraid of the conductor's uniform, clenched his fist hard within his rough coat and punched out the locked window; sweet air rushed in.

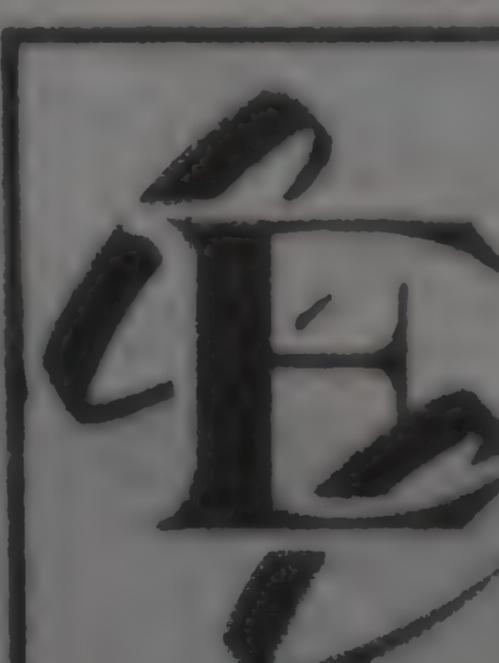
How difficult his breathing is today. "Vascular contractions of the brain," the white-robed doctor intones. "No, we don't know why." Those years his memory seesaws, each dizzy spell pounds hard, his will hammers back (he never could repair much — but he could build).

I used to watch him willing the trestles to form, the straight lines of his brow glistening; I used to watch him trying to build bridges between questions and answers (he knew he had them stored somewhere).

The visitor's buzzer sounds deep into my old bones, his cheek is too cold, his closed eyelids are like fine paper. I cradle his head, cover it with kisses ("coosing," we used to say to our children) and, when he says, "No, I'm not scared," I understand his weeping.

Anita Maat
Oakville, Ont.

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Feature

The action-focused piety of the Epistle of James

...continued from page 11.

What I want to argue is this: the entire being and doing dichotomy, drawn by Keswick is false. True Christian piety requires that we constantly move back and forth between nourishing our faith and acting out of it. As someone is, so he or she acts. As someone acts, so he is. Acts prove nature.

One word of warning must be sounded before we progress further. The relationship between being and acting is dynamic. I do not wish to affirm a one-dimensional "action theory" of reality. When my son calls me "father" he is referring both to my God-given office as male parent and the activity through which I relate to him. The reality is that even a bad father is a father, but it is in the obedience to the divine norms for parenting that fatherhood is realized, and proven faithful and loving.

How do we know about God? Does the Bible include a philosophical treatise on the nature of God or a systematic statement on "theology proper" that considers abstract attributes? No. We know what God is like from his actions. In Exodus 10:2 the LORD tells Moses to tell the children of Israel about his mighty deeds that they might know that he is the LORD.

Isaiah's critique of idols is not that they stand for gods who do not exist, but that they stand for gods who do not act. They are impotent. By contrast, the God of Israel is the God who acts.

"To whom will you compare me? Or who is my equal?" says the Holy One. Lift your eyes and look to the heavens: who created all these? He who brings out the starry host one by one, and calls each by name. Because of his great power and strength, not one of them is missing (Is. 40:25-26).

Pure and faultless religion

How do we glorify our God? To glorify God means to make him or his rule present by way of our imitation of him, by acting as he would, by our being "chips off the old block," as it were. How do we transcribe the character of a God of mighty deeds? By our deeds. We call God "father" because he acts like a father. We are the children of our father when we do the things that he would do.

The piety of James is action-oriented, but it is not a directionless or aimless activity. "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the

world," Christian piety is directed to particular forms of activity. James is saying that religion is unacceptable to God unless accompanied by a genuine desire to render sympathetic and practical service to one's fellow human beings. Our religion must be one of active benevolence and not one of mere words.

"The more I cried, the more I prayed, the more I began to realize: this is nuts!"

James is merely restating the words of Jesus here. The emphasis upon practical, loving care for needy people recalls our Lord's parable of the sheep and the goats, in which the test which the judge applies to determine true religion is whether human need, in whatever form it confronts us, has awakened our practical sympathy and help. Jesus puts himself in the place of the needy when he speaks of eschatological separation of the sheep and the goats.

Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink. I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me' (Matt. 25:34-36).

The fatherless and the widowed are special themes of the Old Testament. The care of widows and orphans along with hospitality to the stranger are themes which run throughout the Old Testament, and they re-emerge in such New Testament texts as Acts 6 and 1 Timothy 5. The principle that permeates all of those texts is the duty to shoo aside our fallen selfishness and demonstrate substantive help to people in need.

Glorification of self the core of sin

Every approach to Christian piety rightly recognizes selfishness to be a major stumbling block to holiness. And why is that? Because selfishness, the worship of the self, the absolutization of the self, stands at the very core of sin. Unfortunately, most approaches to holiness spend so much time looking at and examining the self that they never break us out of our natural personalism and egocentrism.

Most of what we see and hear

today in popular Christian music, electronic media and publications is nothing more than an elevation and glorification of the individual believer. Popular Christian piety has more to do with the notion that Jesus is there for my ends, my needs, and the fulfilment of my desires, rather than my being wonderfully included in the purposes of God, for his ends, for the realization of his kingdom.

God is no longer the Holy One of Israel, the Creator of heaven and earth, the Redeemer whose goal is nothing less than the reclamation of all reality. Via our personalist and passivistic understanding of the faith, he has been reduced to our personal financial counsellor, or the great psychiatrist who can cure every ill, or a lover who sees to our every emotional need.

A friend of mine teaches at a college in Michigan. While the school has a Methodist heritage and there are a number of Christian students and faculty there, the institution has long since lost any denominational ties. In fact, the school has a vocal non-Christian, even anti-Christian contingent among its student body and some of its faculty. The joke that is currently going around within that segment of the college community is this: "How many Christians does it take to change a light bulb? One. He holds the light bulb and the whole world revolves around him."

Ticket to heaven

Unfortunately, we Christians often act just this way. We do not want to hear that we are to be active participants in — and active proponents of — God's purposes for all people, for all things. We, each and every one of us, are the centres of our own universes. The simple fact is that we do not want to hear about what God wants us to do in the world. We want to hear only about what God is going to do for us. We treat Jesus as though he is our own personal property and his sacrifice as though its sole purpose is to secure us a happy life and an assured destiny.

"Oh yeah, I'm a Christian. I've been saved from the world. I've got my ticket to heaven. And between now and that day, I have Jesus — and he walks with me and he talks with me and he tells me I am his own...." The dangerous thing here is that there is some truth in such an approach to Christianity. Yes, we do have an assured destiny, and yes, we do have a relationship with Jesus Christ.

But these things are not the goal of redemption, they are

not the answer to the question of why we have been redeemed. They are the blessings, the benefits, the perks of redemption. The goal, the purpose is that we might become fit citizens, fit hands and feet, arms and sinews for the building of God's kingdom, for the realization of his ends within our world.

Resting in Jesus

The Keswick teachers did not see Paul's exhortation to offer ourselves to God as a call to business. Quite the contrary, they took it as a deliberate act of non-exertion — they call it "resting in Jesus." Seeing all activity as *works*, as the "energy of the flesh," they sought a purely negative ideal as the goal of Christian holiness. And that is the problem of all perfectionist approaches to piety. Perfectionism does not seek the achievement of positive righteousness, but merely the avoidance of sin. It's better to do nothing at all, stay indoors, stay out of sight. If you go out there you might get some of the world on you.

It's true, James does say that true religion also consists of our keeping ourselves from the pollutions of the world — its right there in verse 27. In the midst of the distracting and demoralizing influences of a fallen world, the church must guard its purity by continual remembrance of the demands of an all-holy God. The stain of the world is evident within us when we allow its pressures to lead us into the sort of activity that we normally and rightly think of as sinful. But that stain is also evident when either our own selfishness or fear of the world leads us to quiescence, passivity, and indifference to human need. Neglecting our God-ordained tasks in God's world makes us unclean in the sight of God.

In Keswick perfectionism, holiness is reduced to little more than a matter of mental and spiritual technique, a matter of cultivating the right mental states, dispositions, and right feelings about Jesus. When we ask God to make us more Christ-like, however, we ought to expect more than the development of warm fuzzies when we think of Jesus. We ought to expect a call to action. The Church's motto ought not to be "let go and let God," but rather, "trust God and get going."

I have spent so much time discussing the Keswick movement because it was what I was taught as a student in a Bible Institute. I was taught that to be a "spiritual" Christian one has to *abandon* all things to Christ, and then *abide* in that abandonment. All

one has to do is tell oneself that he or she has been crucified with Christ, the old nature is dead, the old nature is dead.

Somehow, sooner or later, the psych-out will take effect. Your sinfulness will be gone.

But the more I abandoned the less I abided. I would go to the chapel in the morning and cry out my soul to God. "Lord, I am a sinner, make me a saint, take away my sin; renew me; revive me; redeem me; help me; fix me; quake me; shake me. Let me speak in tongues; anything!" Me, me, me. What I sought, what I was taught to seek, was an inner experience, a personal crisis, an emotional transformation of the inner man, a purging, a negation, a rejection of the self.

The more I cried, the more I prayed, the more I began to realize: this is nuts! This is crazy. This isn't what it's all about. One never gets out of the self; one never breaks the power of sinful self-centredness by such exercises. All you do is crawl deeper and deeper into yourself.

A purely personalistic and passivistic piety may be called holiness, and may even smell a bit like holiness, but if it misses the point of true religion — that we become active participants in the rule of God in our world — it is merely a tasteless brew that offers nourishment to no one.

A modest suggestion

The approach toward spirituality in the Epistle of James could not be more dissimilar. Doing the word, keeping the law, seeking to serve God in the common ways of life, seeing to the needs of others, that is the way to true spirituality. So practical, so mundane, so this-worldly, so workable, so biblical.

Here's my suggestion for the development of holiness. And I'm not even going to put it in a book so that I can charge you all \$9.95 to read it. I don't offer it as the last word on holiness, but I do offer it as the appropriate first word:

Is breaking the back of sinful self-centredness a key to spirituality? You bet. Spend time listening to the Word and then do it. Seek the Kingdom of God. Obediently respond to the law of God. Look to the needs of others. When we are busy with such things, we simply do not have as much time for sin. Sinning takes time. It sounds so simple, perhaps too simple. But it works. When we are involved in practical service to others, we recede into the background, and others and their needs come to the fore. Bused by service, the occasion for the selfishness that breeds sin is taken away.

Michael Williams is assistant professor of theology at Dordt College, Sioux Center, Iowa.

Military chaplains needed, but it's no 'soft job'

Marian Van Til, with files from Carl Tuyl

Just because a chaplain in Canada's Armed Forces is not a fighting man or woman, that doesn't mean he or she can be out of shape or live a life of

physical ease. While Armed Forces chaplains are first and foremost ordained ministers or priests and that is the focus of their callings, it is probably little known that they also serve as commissioned officers and

must meet all normal military-officer requirements, says Brigadier General D.C. Estey.

In addition to having a degree or title in theology from a college or seminary

recognized by their denomination, military chaplains must ordinarily be Canadian citizens, have arts degrees or the equivalent, be preferably under 35 years old and must be physically fit. That means they, like all other officers, must take the Basic Officer Training course at the Armed Forces base in Chilliwack, B.C., explains Estey.

Estey especially emphasizes the need for chaplains to be physically fit, noting that "they must be prepared to serve in all three operational elements: sea, land and air." A chaplain can expect postings to "at least two different elements within the first years of service," he continues. But when postings involve moving, as most of them do, the Department of National Defense pays the costs — and "offers a most excellent package of other employment benefits," Estey says, sounding like a recruitment officer — and, in fact, the Armed Forces do need more chaplains.

There's another way in which a chaplain can't be "soft." Such a ministry necessarily involves periodic separation from one's family, "so the spouse of any aspiring chaplain must be part and parcel of any eventual decision," says Rev. Carl Tuyl, a retired Christian Reformed pastor from Kingston, Ont.,

who is currently a chaplaincy consultant and board member of the Canadian chaplain committee.

Influencing lives

Because of the need for more chaplains, each year the committee reviews the religious census so that it can adjust the percentages of chaplains from each denomination and also add new denominations. The chaplain committee "is hoping to supply the Canadian Armed Forces with one or more ministers" from the Christian Reformed Church, Tuyl explains.

He adds, "Chaplains in the American wing of our denomination have built up a solid reputation of valuable pastoral ministry, and through their service they have been able to touch the lives of many. We hope that we might be able to establish a similar reputation and that some of our ministers might consider this as their calling."

Tuyl points out that the chaplain committee would also like to hear from pastors willing to serve in the militia and air and naval reserves, which are only part-time services and have less stringent requirements than those for career chaplains. But, Tuyl adds, "it is a ministry of great importance in that it enables the chaplain to often influence the lives of young people."

Peter and Marja are

IN

becomes a compulsion. The sex addict is controlled by sex and lives for the next sexual high, much the same as the alcoholic lives for the next drink. For such people the authors insist on two non-negotiable conditions: "Fantasies during masturbation must not be destructive to one's relationships or recovery; and fantasies during masturbation must be restricted to the addict's spouse or partner" (p. 266). This sentence jumped off the page because of your letter. How interesting that two authors writing from a secular perspective link sexual health with clearly defined boundaries that govern even our fantasies!

As long as the brain is our primary sex organ, we will all fantasize sexually. No one will ever experience any pleasure, sexual or otherwise, with a blank mind. Nevertheless, we are responsible for the way we fuel our mental images. After all, we are called to love the Lord our God with all our hearts, with all our souls and with all our minds.

Sexual thoughts, in and of themselves, are not sinful thoughts. Like anything else, however, they can carry us away from the Lord or flow in his direction. That makes the prayer of Psalm 51:10 always relevant for a discussion of any aspect of Christian sexuality: "Create in me a pure heart, O God."

Thanks for writing. You really challenged us with your question. Don't let your dreams and fantasies keep you from experiencing and enjoying the less-than-perfect persons who inhabit your reality.

Dear Readers:

Someone has written to caution us against taking sides with those who write us. After all, our letter writers present only one side of the story.

This reader makes a good point. Because of the nature of an advice column we only get one version and one set of feelings about any given problem. It is difficult, if not impossible, to get the full picture. Consequently we may imply a judgment that we would never make if we knew all the facts. And yet we want to extend the gift of being believed to each person who writes to us.

Your responses to previous columns are extremely helpful for bringing all sides of an issue into view. So keep writing, whether it is to ask a question, provide feedback or correct an imbalance.

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Siefert are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Sam Du Silva, Ineke Brauwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.



Photo: David Van Dyke

Dear P & M:

Here's a loaded question from a single male. If masturbation is scripturally permitted in one's life (April 19, 1991), especially for singles, what are the boundaries of this act pertaining to its necessary counterpart or ingredient, namely, fantasy?

This may be a real tough one for you. I'd love to hear what you have to say.

Dear Boundaries:

The Song of Solomon is one long erotic narrative that captures the sexual fantasies of two lovers for each other. Here Scripture presents us with the inner thoughts of two single young adults. Their imagination is vivid and their sexual desire is expressed in the most explicit terms. If these writings were found anywhere else, they might well be seen as an example of the kind of lust that Jesus warns us against in Matthew 5:28. The inclusion of this book in the Bible helps us to see that it is perfectly normal, and biblically permissible, to think erotic thoughts about the love of your life.

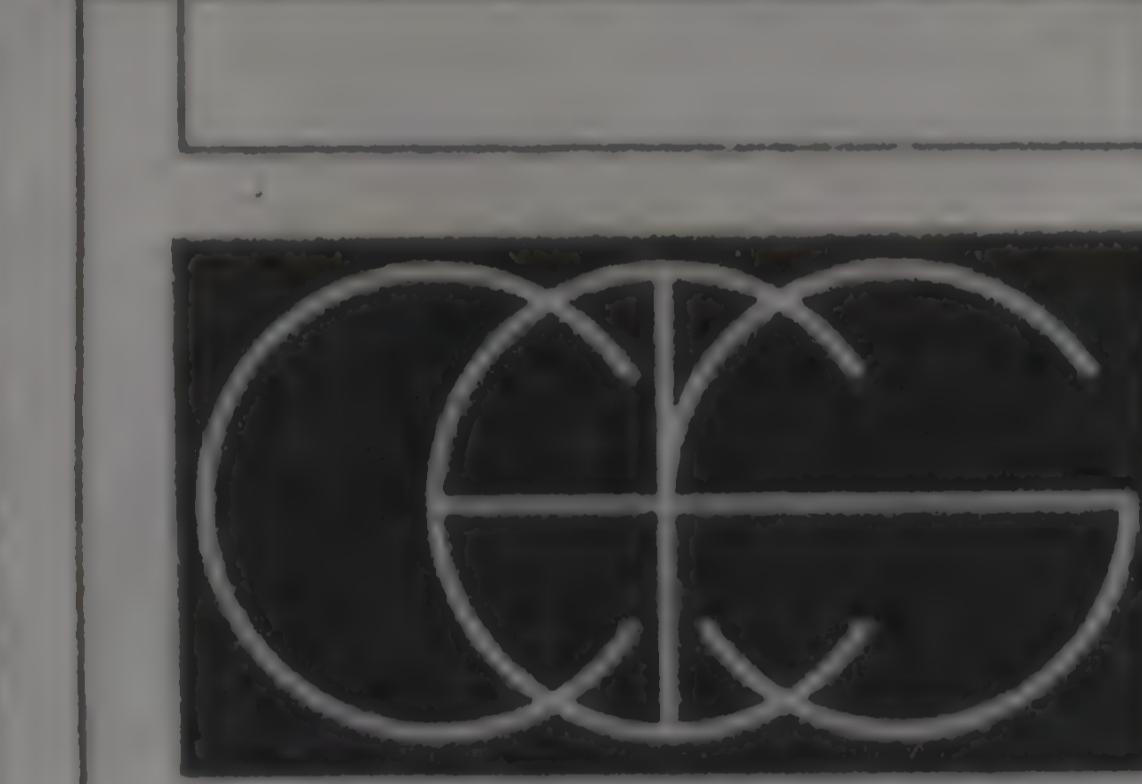
But even our fantasies, unbidden as they often come to us, must come under the lordship of Jesus Christ. The Apostle Paul challenges us to "take captive every thought to make it obedient to Christ" (2 Cor. 10:5). Every thought includes our fantasies.

Unlike pornography, which dehumanizes persons and devalues life commitments, the sexuality of the Song of Songs is celebrated in the context of a developing relationship. It moves from "two-ness" to "one-ness" on every level, including the physical.

Within marriage, a husband and wife keep their thoughts captive to Christ when they fantasize about making love to each other. In a dating relationship, as we have seen from the Song of Songs, two young lovers keep their thoughts captive to Christ when they imagine what it will be like to make love when they're married. Those who are not involved in a relationship keep their thoughts captive to Christ when they fantasize about a future love who remains nameless for now.

When our fantasies stray into bizarre or adulterous directions, we need to "Catch the little foxes that ruin the vineyards" (Song of Songs 2:15). Carefully check the sources for your fantasies. Pornographic magazines and movies, for example, destroy our boundaries and corrupt our imaginations. Fantasizing about a friend's spouse is a form of trespassing that can only lead to frustration or violation.

To prepare for this column, we read *Lonely All the Time*, a book on sexual addiction. The authors, Dr. Ralph Earle and Dr. Gregory Crow, go to great lengths to reassure their readers that sexual fantasy and masturbation are normal. But some lose control as fantasy becomes an obsession and masturbation



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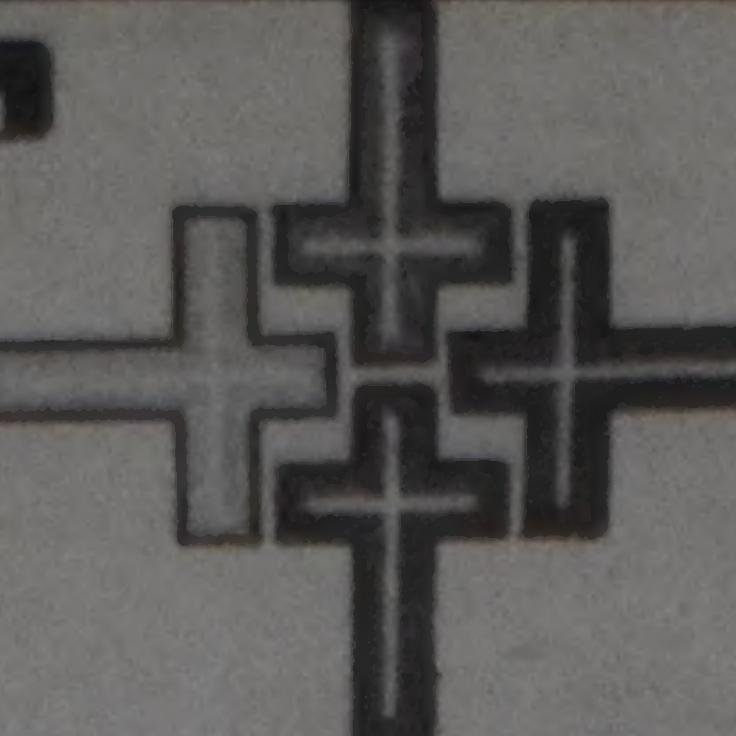
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ROSANNE ELIZABETH to RICHARD JOHN				
son of Mrs. Mary Rhebergen and the late John C. Rhebergen. The Lord willing, this celebration of love will take place on Saturday, July 20, 1991, in the Maranatha Chr. Ref. Church, Belleville, Ont. Rev. Popma officiating. Their future address: 290 McDonald Blvd., Acton, ON L7G 2S3				
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Classified

Anniversaries	Anniversaries	Anniversaries	Obituaries	Personal
<p>Buitenpost, Fr. Cameron, Ont. 1951 August 2 1991 With joy and praise to God, we, as children, are thankful for the 40 years of marriage God has given to our mom and dad</p> <p>AART and SIETSKE MOSTERD (nee Nettinga)</p> <p>And though this is a day of celebration, joy and thanksgiving, due to a serious accident in May, Dad is still in the hospital. May the Lord grant you further healing Dad, and patience Mom, so we may all celebrate together at a later date. With love from all of us: John & Wynne Mosterd — Cambray Gerald & Alice Mosterd — Whitby Edward & Linda Mosterd — Goderich Frank — at home Mary Ann & Rob Hoogsteen — Lindsay and 13 grandchildren Home address: R.R., Cameron, ON K0M 1G0</p>	 <p>Congratulations to Simon and Femmetje Vlaar who will celebrate their 50th wedding anniversary.</p>	<p>Texel, the Neth. Lindsay, Ont. 1900 1991 "Whoever believes in the Son has eternal life..." (John 3:36). On June 28, 1991, the Lord took unto himself our dear father, grandfather and great-grandfather,</p> <p>PIETER KOOGER</p> <p>at the age of 90 years. Widower of Adriaantje Van Steensel, since Feb. 1984. Dear father and father-in-law of: Jaap & Annie Kooger — Texel, the Neth. Bas & Riet Kooger — Schagen, the Neth. Cor & Map Kooger — Lindsay, Ont. Helen & Ralph VanHarten — Sunderland, Ont. Nelly & John Kuipers — Port Perry, Ont. Anna & Jack Kampen — Abbotsford, B.C. Marjory & Jake DeVries — Uxbridge, Ont. Adrian & Lynda Kooger — Orillia, Ont. Also remembered by 43 grandchildren and 106 great-grandchildren. Predeceased by one grandson. The funeral service was held July 2, 1991, at the Chr. Ref. Church of Lindsay, Ont. Rev. Kirk MacNeill officiated. Home address: 3 Pottinger St., Lindsay, ON K9V 3X2</p>	<p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p> <p>Dutch ambitious Christian young man with charismatic experience, 6' tall, 23 years old, seeks to meet serious young lady with the same desires. Non-smoker, non-drinker please. Send letters to File #2565, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	
<p>Ommen Thunder Bay 1951 July 26 1991 "Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus" (1 Thess. 5:16-18).</p> <p>HENDRIK-JAN and GEZIENA VEURINK (nee Breukelman)</p> <p>With thanksgiving and praise to God, we celebrate with our parents, their 40th wedding anniversary, D.V., on Friday, July 26, 1991. We thank dad and mom for being a blessing to us all and we pray that their marriage continues to experience the riches of God's grace. We pray that God may grant us many happy years together. With much love always: Minnie & Herb Grootenboer Colan, Devin, Renee, Kyle Hank & Alice Veurink Cheryl, Nancy, Kevin, Andrew, Rachel Fritz & Alice Marie Veurink Julia (now with Jesus), Andrea, Esther, Alissa, Sarah, Josiah John & Arlene Veurink Christopher, Joel, Richard, Mark, Janelle, Rebecca Hans & Diane Veurink Judy, Yvonne, Lisa, Colleen Ben & Ruth Veurink Brennan Jerry & Nancy Veurink Jeannette & Henry Tempelman Henry, Alex Melinda & Dave Haveman Matthew On July 27, 1991, an open house will be held at their home from 1 p.m. on. Home address: R.R.#3, Thunder Bay, ON P7C 4V2</p>	<p>Enkhuizen St. Catharines 1941 1991 Psalm 29:11: "The Lord gives strength to his people; the Lord blesses his people with peace." With thankfulness to the Lord, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>SIMON and FEMMETJE VLAAR</p> <p>We thank the Lord for his goodness and faithfulness and pray that God will bless them for many years to come. Ann & Martin Vanhoorn — Smithville, Ont. Frances & Jake, Joyce & Bob, Debbie & Harry, Stephen, Teresa & John Henry & Jeannette Vlaar — St. Catharines, Ont. Robert, Brian, Leigh-Ann Simon & Joanne Vlaar Renee, Denise and five great-grandchildren We kindly invite you to join us for an open house on Saturday, August 10, 1991, from 2:45 p.m. in the fellowship hall of Trinity Chr. Ref. Church, 99 Scott St., St. Catharines, Ont. Best wishes only please. Home address: 99A Scott St., #218, St. Catharines, ON L2N 1G8</p>	<p>Obituaries</p> <p>After a lengthy illness, the Lord called home our father, grandfather and great-grandfather,</p> <p>JASPERT WILLEM NIEUWLAND</p> <p>on June 27, 1991, in his 85th year. Ps. 139:1-18. Beloved husband of the late Anna Nugteren who passed away Feb. 10, 1982. Dear father of: Nell & Bill Geertsema — Schomberg, Ont. Anne & John Van Hart — Kettleby, Ont. Dit & Ken Rauwerda — Jarvis, Ont. Plen & Rennie Van Dyke — Georgetown, Ont. Dick & Trudy Nieuwland — Thorndale, Ont. Margo & Jack Rupke — Kettleby, Ont. Bill & Barbara Nieuwland — Midhurst, Ont. Len & Bonnie Nieuwland — Bonfield, Ont. Art & Mary Nieuwland — Drayton, Ont. Nettie Nieuwland — Toronto, Ont. Betsy Nieuwland — Toronto, Ont. Trixie & Ian Wood — St. Catharines, Ont. Loving grandfather of 38 grandchildren and 30 great-grandchildren. The funeral was held at the Springdale Chr. Ref. Church, Bradford, Ont., on June 29, 1991. The Rev. Gerard Ringnalda, Hospital Chaplain of Classis Toronto, officiating.</p> <p>Correspondence address: 740 Eglinton Ave. West, Apt. 604, Toronto, ON M5N 1C4</p> <p>"The Lord is my light and my salvation — whom shall I fear? The Lord is the stronghold of my life — whom shall I be afraid?" (Ps. 27:1). On Monday, July 8, 1991, the Lord took to himself, our dear son, and brother</p> <p>RONALD DOUGLAS WINTER</p> <p>in his 16th year. Sadly missed by: Ben & Julie Mary-Jo & Mike Steenbeek (fiance) Susan Harold Grandson and nephew of: Mr. & Mrs. Henry A. Winter, Sr. Peter & Nel Winter Grace & Hank Rumph Jake & Alice Winter Anne & John Krier Henry & Emma Winter John & Jacomina Winter Reynold & Cathy Winter Gerda & Brian vanStaalduinen Ellen & John Hunse Joanne & Ted Parker and 35 cousins Home address: 67 Second St. N., Stoney Creek, ON L8G 1Z2</p>	<p>Obituaries</p> <p>Looking for Christian female to share in 4-bedroom house in picturesque Vineland, 15 minutes driving distance from St. Catharines, Ont., and walking distance to all amenities. Appliances included. Available immediately. Please call Marian (416) 892-1242 or (416) 562-7704.</p> <p>I am looking for female roommates to share an apartment in downtown Toronto starting September, 1991. Please contact Carolyn at (416) 648-8865.</p> <p>BED & BREAKFAST Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga (416) 358-3534</p> <p>Bed and Breakfast Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p>	<p>Teachers</p> <p>ALLISTON, Ont.: Alliston Community Christian School invites applications for a 50 per cent teaching position for the 1991/92 school year. The successful applicant will be teaching at the Intermediate level (5-8). Experience and certification are preferred. Send resume to Mr. Ron Stewart, c/o A.C.C.S., Box 1122, Alliston, ON L0M 1A0</p> <p>HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of North Central B.C., has a half-time Kindergarten teaching position available. Please address all inquiries to Mr. Doyle Smilens, Principal, Box 237, Houston, B.C. Phone: (604) 845-7736.</p> <p>SASKATOON, Sask: Saskatoon Christian School (Grades K-8) invites applications for the following positions for the 1991/92 school year: 1) 1 part-time French teacher (26%); 2) a potential position for a middle years classroom teacher. Interested applicants please forward resume and/or inquiries to: Saskatoon Chr. School, 2410 Haultain Ave., Saskatoon, SK S7J 1R3. Tel.: (306) 343-1494 between 9 a.m. and 1 p.m. or after 3:30 p.m.</p> <p>For sale/Vacation</p> <p>1984 Reliant, 4 dr., standard, excellent condition, certified, \$1,950. Also: large home available in Toronto from Aug. 12-29, Houtman (416) 598-2181.</p> <p>Real Estate</p> <p>A Dell for sale in the Niagara Peninsula. Dutch and German products. Asking \$85,000. Contact Judy Schenck, Re/Max Roseland Realty Ltd. at (416) 333-3500.</p> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p> <p>Remember!! No issues on Aug. 2 and Aug. 9!</p>

Classified

Help Wanted	Teachers	Teachers	Help Wanted	Help Wanted
<p>Social service work — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of Child Care Worker. The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Position commences in September. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.</p>	 <p>EDMONTON CHRISTIAN SCHOOLS</p>	<p>Half-time Development Officer</p> <p>We are looking for an imaginative, creative person to initiate and implement fundraising activities. Experience in fundraising preferable. Salary commensurate with experience. Work to commence September, 1991.</p> <p>Send resumes to: Louisa F. Bruinsma, Director of Development ESCE Business Office 13470 Fort Rd., Edmonton, AB T5A 1C5 Phone: (403) 476-6281; Fax: (403) 428-1728 Closing date: August 10, 1991.</p>	 <p>Voortman Cookies requires a Computer Programmer. The duties of this full-time position include transferring from a Honeywell DPS6 system to a Honeywell Unix system; involved with maintenance of programs and computer operations. Interested candidates should reply by submitting their resume to: Personnel Manager, W&H Voortman Ltd., P.O. Box 5206, Burlington, ON L7R 4L4</p>	<p>Computer Programmer</p>
<p>For Rent</p> <p>One-bedroom apartment, South-East Hamilton, \$400/month. Heat, hydro, air-conditioning included. Direct bus service to GO Transit and McMaster. References needed. Phone: (416) 522-7545.</p> <p>Fort Myers, Florida: Large mobile home in quiet, well kept park. Includes swimming pool, jacuzzi and laundry facilities; 10 minutes from Sanibel Island and beaches. Weekly, bi-weekly and monthly rent available. No Sunday calls please. Call Helena, (416) 689-3364.</p> <p>For rent: basement apartment. Light, roomy and furnished. Suitable for one person — responsible and non-smoker. Hwy's 400 and 401 area. Close to public transportation. Toronto: (416) 244-6261.</p>	<p>Help Wanted</p>	<p>Help Wanted</p>	<p>The Institute for Christian Studies Invites applications for a vacancy in Philosophy of Education</p> <p>This position involves teaching and research at the graduate (Master's) level, and supervision of the Institute's program in Education. The successful candidate must assent to the Institute's statement of Object and Purposes, and Educational Creed. A Ph.D. is required.</p> <p>Send letter of application, curriculum vitae, and names of references to: Dr. Harry Fernhout, President Institute for Christian Studies 229 College St., Toronto, ON M5T 1R4</p> <p>In accordance with Canadian immigration regulations, priority will be given to Canadian citizens and permanent residents.</p>	<p>ACTIVITIES DIRECTOR</p> <p>Classis Hamilton/Niagara Homes for the Aged, a 102-bed facility providing Residential and Extended Care, invites applications from qualified persons interested in the position of Director of Activities.</p> <p>Qualifications:</p> <ul style="list-style-type: none"> - Community College Diploma or University Degree in Recreation/Management program - Several years related experience in similar position in a supervisory capacity, with seniors - Strong communication skills - Agreement with the philosophy of care of Shalom Manor - Able to speak and understand the Dutch language <p>Send resume by August 1, 1991, to: Administrator, Shalom Manor 12 Bartlett Ave., Grimsby, ON L3M 4N5 Telephone 416-945-9631 Fax 416-945-1211</p>
<p>Help Wanted</p> <p>Full-time greenhouse worker required to assist in growing and maintenance. Contact Nanticoke Greenhouses, R.R.#4, Simcoe, ON N3Y 4K3. Fax no.: (519) 426-4431.</p>	<p>RETAIL MANAGER</p> <p>A large Wholesale Company is looking for an ambitious, energetic individual to manage a Wholesale/Retail Warehouse operation in Toronto, a person with a proven track record in marketing and retail management. Must have an outgoing personality and a willingness to work hard. Salary and bonus. Please send full resume to: P.O. Box 55541, 15280-101 Ave., Unit 119 Surrey, B.C. V3R 8X7</p>	<p>Seeking a Pastor</p> <p>The First Christian Reformed Church of Medicine Hat, Alberta, a congregation of 86 families, is prayerfully seeking a new pastor to lead us in worship and into a mature Christian congregational life. If, as a pastor, you feel God may be leading you to our congregation, please write us for further information and church profile. Contact: Marian Bos, c/o Box 871, Medicine Hat, AB T1A 7G8.</p>	<p>Attention: Pastors</p> <p>The Canadian Chaplain Committee invites inquiries from members of the clergy about the possibility of chaplaincy service in both the regular and reserve forces of our country. Since the process of selection and recruitment is a lengthy one, interested members of the clergy should express their desire no later than the fall of this year.</p> <p>For detailed information apply to: The Committee, 342 Arrowhead Pl., Kingston, ON K7M 3L3; (613) 549-2900</p>	<p>CALVIN SEMINARY OPENING</p> <p>At its February, 1991, meeting the Calvin College and Seminary Board of Trustees declared a faculty opening in New Testament, due to the retirement of Professor Andrew J. Bandstra in 1992. Church councils and CRCNA classes are invited to suggest names for this opening by October 15, 1991. Suggestions by others and inquiries should be submitted by August 30, 1991. A position description and a list of qualifications are available from the seminary president, to whom all correspondence should be directed at 3233 Burton Street, S.E., Grand Rapids, MI 49546.</p>
<p>Don't rob yourself of more business — advertise in our classified pages!</p> 	<p>PART-TIME YOUTH WORKER</p> <p>A part-time youth worker is being sought by the First Ladner Christian Reformed Church, Delta, B.C. Delta is a rapidly expanding suburb of Vancouver B.C. Church profiles and further information on this exciting/challenging new position available. Enquiries/resumes should be directed to John Bandstra (604) 946-6231.</p>	<p>A newly-expanded 33-bed nursing home in North Burlington is currently seeking applications for positions in: Nursing — R.N./R.N.A./H.C.A. Housekeeping Department Dietary Department</p> <p>Full-time and part-time available. Further expansion planned this summer. Transportation is essential. If you are interested in high quality progressive geriatric care in a pleasant Christian atmosphere, contact (416) 335-3636.</p>		

Classified/Events

For Rent

Low Car Rentals in Holland

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Calendar of Events

July 25	"The Ambassadors" in concert at the celebratory 25th anniversary of the Iroquois Council of the Calvinist Cadet Corps. At 8 p.m., War Memorial Hall, University of Guelph, Guelph, Ont. Admission \$5 per person. Everyone welcome!	Sept. 13	Hamilton CRC, Hamilton, Ont.; Sept. 6: 7:30 p.m., Knox Chr. School Gym, Bowmanville, Ont.; Sept. 7: 2 p.m., CRC, Willowdale, Ont.; Sept. 9: 7:30 p.m., Chr. School Gym, Woodstock, Ont.; Sept. 10: 8 p.m., Lambton Chr. High School, Sarnia, Ont.; Sept. 11: 8 p.m., New Street CRC, Burlington, Ont. For info. call Jan De Vries at (416) 935-8266 or Steve Stelstra at (416) 632-1400.
July 27	J.J. Variety Show, fun for the whole family, 8:30 a.m., CHEX-TV, Channel 12.	Sept. 14	CCM-Kitchener resumes study of Belgic Confession (Art. 8) at 8 p.m. in Faith Missionary Church, Kitchener, Ont. Note: No meeting during July and August
Aug. 2-5	"When Values Collide," theme of the ICS Niagara Family Conference, at Niagara Christian College, Fort Erie, Ont. Keynote speaker: Dr. Paul Marshall. Many excellent workshop leaders. For info. and registration call (416) 979-2331.	Sept. 19	"Bond van Wapenbroeders" will have a Canada Day in Kitchener, Ont. A delegation from Holland will be present. For info. call Chris (648-5155) or Bert (522-2376).
Aug. 3	"Drijberse Dag" reunion at Thunder Bay, Ont. For more info. call J. Staal at (807) 939-1511 or J. Janssens at (807) 939-6096.	Oct. 9	CFFO Provincial Board meets at Hillcrest United Church, Hornby, Ont. (Trafalgar Rd., just north of Hwy. 401).
Aug. 25	Dutch service at the CRC, Ancaster, Ont., 3 p.m., led by Rev. H. R. DeBolster.	Oct. 12-13	RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, Ancaster, Ont. For info. call (416) 524-1203.
Aug. 28- Sept. 11	"Vrouwen van Oranje," important women of the House of Orange from 1506 to 1991 dramatically displayed: Aug. 28: 7:30 p.m., Maranatha CRC, St. Catharines, Ont.; Aug. 30: 2 p.m., CRC, Smithville, Ont.; Aug. 31: 7 p.m., Mountainview CRC, Grimsby, Ont.; Sept. 3: 7:30 p.m., Holland Chr. Homes, Brampton, Ont.; Sept. 4: 7:30 p.m., Chr. School Gym, Jarvis, Ont.; Sept. 5: 7:30 p.m., Mount		Twenty-fifth anniversary of the Ottawa Christian School, Ottawa, Ont. For info. call (613) 722-5836.

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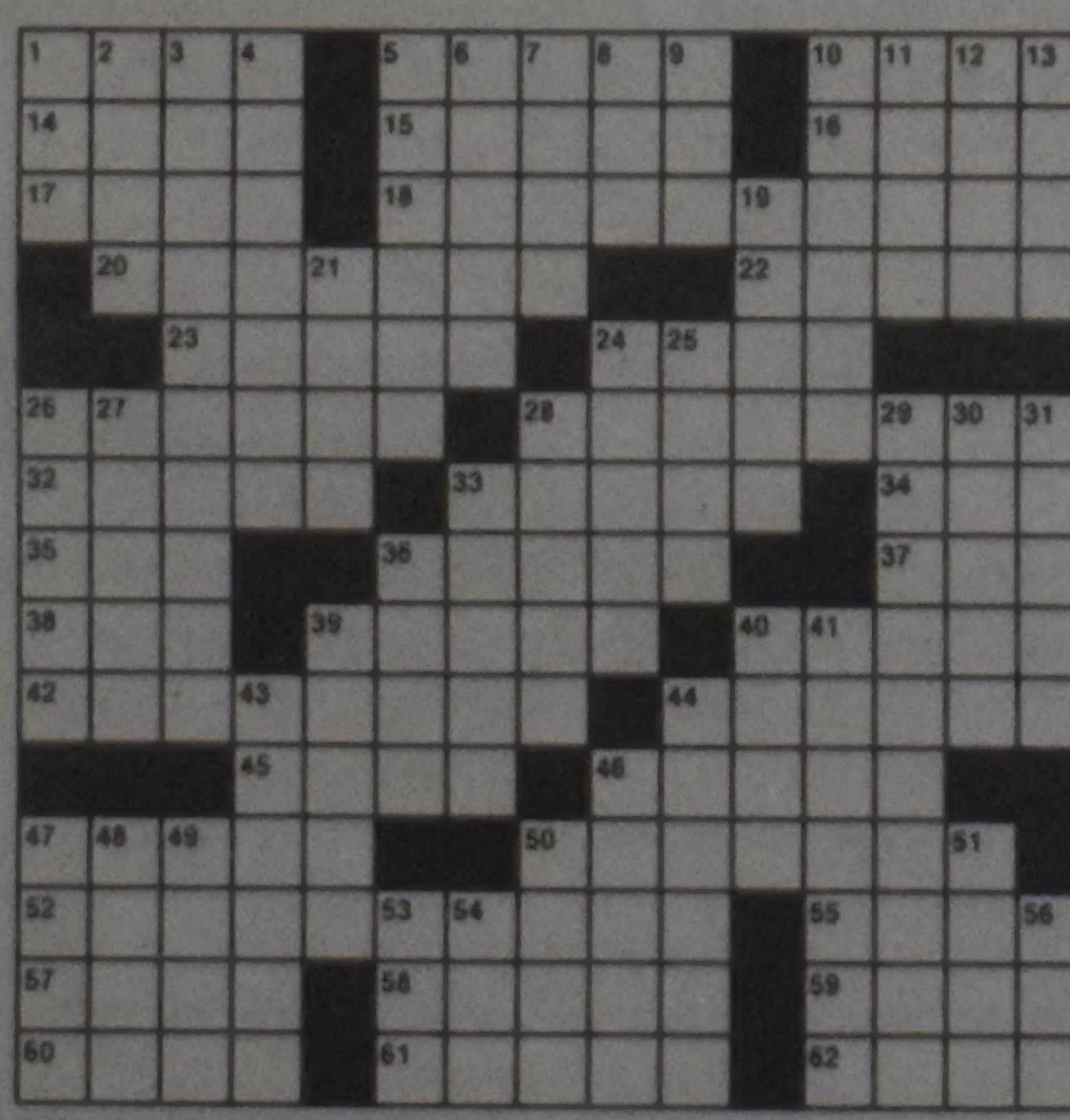


Weekly puzzle

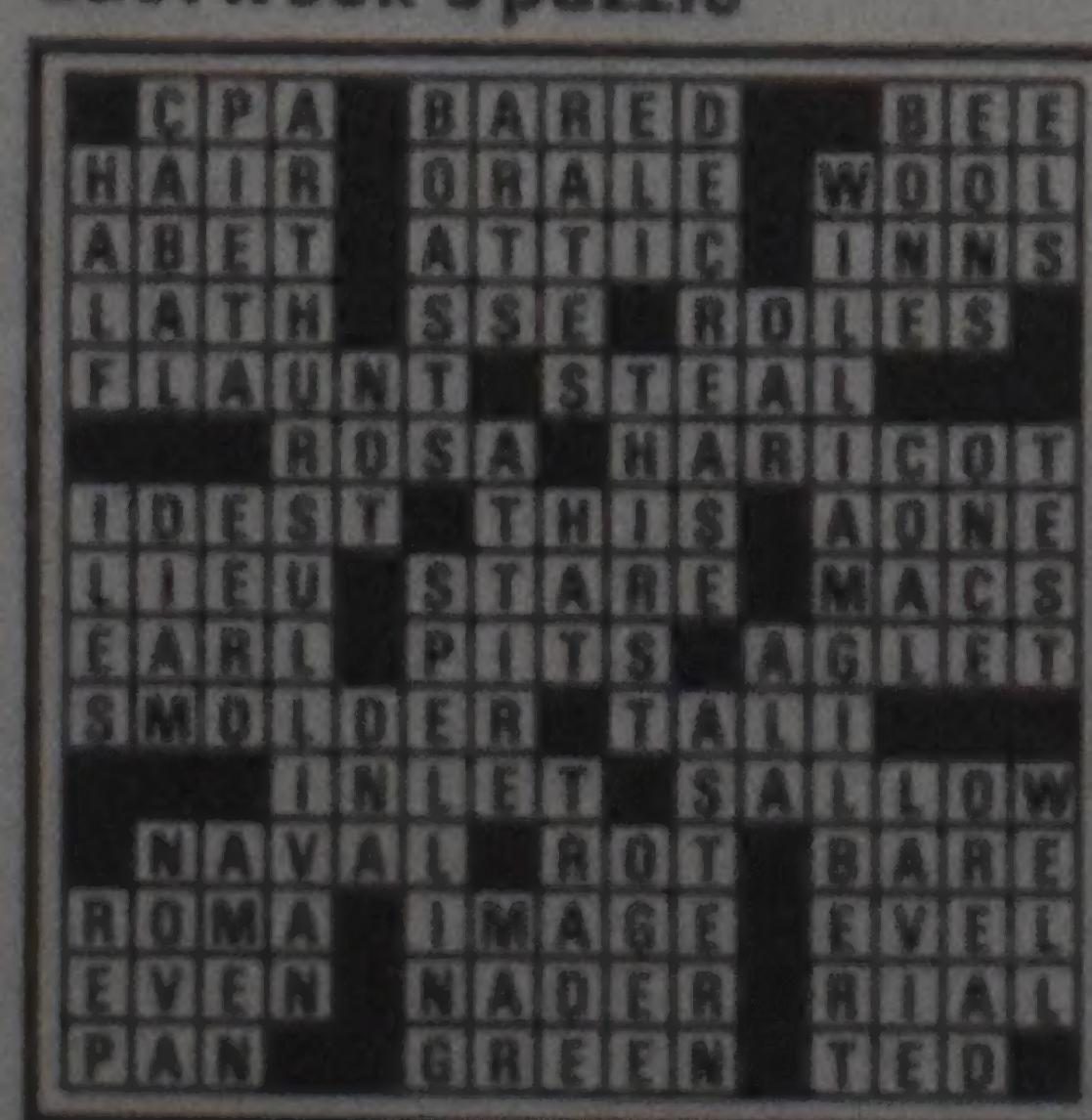
by Norma Steinberg

ACROSS
1 Medicinal plant
5 Perch
10 Whack
14 Sties
15 Fisher or Rabbit
16 Muscle condition
17 Campus military org.
18 Comic strip boxer
20 Cocktail —
22 Record of a single event
23 Narrative poems
24 "Clan of the Bear"
26 Obvious
28 Name
32 Consent
33 Sir Francis —
34 Bachelor's last two words
35 Aunt Sp.
36 Time of work
37 Concert
38 151
39 Dragged behind
40 Calfans
42 Impetuously determined
44 School subject
45 Profit and —
46 Discrimination
47 "Crocodile Dundee"
50 Non-specific
52 Fundamental
55 Related
57 Taj Mahal site
58 Kind of surgeon
59 Hackman
60 Sheep
61 Author Glasgow
62 Art deco name

DOWN
1 Mo.
2 July babies
3 — of (following)
4 Runaway
5 Turn down
6 Smells
7 Poems
8 Drink slowly
9 Hot drink



Last week's puzzle



49 Microbe
50 Ancient land
51 Fuzz

Church news

Christian Reformed Church

Pastor retires

Classis Huron announces the honourable emeritization of Rev. Jacob Kuntz, which was effective July 15, 1991.

"We as classis are grateful for his many years of faithful service in the CRC. We wish him and his wife, Marie, the Lord's richest blessing in their retirement."

Dirk Miedema, Stated Clerk

New clerks

Hebron, Whitby, Ont.: Archie Hendriks, 583 Annopolis Ave., Oshawa, ON L1J 2Y9; (416) 723-5764.

First, Drayton, Ont.: Dirk Lammers, Box 129, Drayton, ON N0G 1P0; (519) 638-2349.

Change in worship time and place

The CRC of Hanover, Ont., will hold Sunday services at Chesley Mennonite Church, Sideroad 14, Brant Township, at 10 a.m. for August only. September services will return to Hanover Mennonite Church at 1 p.m. and 7:30 p.m.

LAKWOOD SENIOR CITIZENS DAY

On August 15, 1991, at Lakewood Christian Campgrounds, Forest, Ont. Starting at 9:30 a.m. Speaker: Rev. J. Nütma.



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COUPON

The "women in office" decision of the CRC

This special four-page insert (Calvinist Contact, May 24, 1991) carries the reflections of the Rev. Howard Vanderwell, President of Synod 1990. Copies of this insert are still available. Orders can be placed as follows:

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Review

Making some sense of Canada today

Mosaic Madness: The Poverty and Potential of Life in Canada, by Reginald Bibby. Toronto: Stoddart, 1990. Softcover, 232 pages, \$15.95. Reviewed by James C. Dekker.

In 1987's *Fragmented Gods* Reginald Bibby took on religion in Canada in a single-front war. He showed how religion in Canada had deteriorated into a consumer item. He faulted its leaders and chided its adherents for selling their spiritual birthrights and now using religion for the baptizing, the marrying and the burying. The subtitle of that book was *The Poverty and Potential of Religion in Canada*.

In 1990 Bibby picked up the campaign in *Mosaic Madness: The Poverty and Potential of Life in Canada* (notice his reference to "life"). Here he broadened his attack to four fronts in all — religion plus three other keystone social institutions which he also sees as poverty-stricken, on the one hand, and potentially rich, on the other: education, media, and government.

Bibby's thesis throughout is worthy of discussion and testing: Individualism and relativism have subverted Canadian life and those four institutions. Individualism is a cancer that has developed from the healthy claim of the value of the individual. But when the individual becomes society's *supreme* value — as has happened in Canada — social relationships and institutions are undercut. For its part relativism has developed from the loss of any transcendent standard by which to judge anything. Individualism plus relativism equal "visionless coexistence" — a sick standard for society building.

Good ol' days?

Bibby makes that diagnosis in chapters 1-4 by taking us on a quick tour of Canada's past. Things were not so great in the good old days: "When the little granddaughter... approaches the gray-haired man in the recliner and says, 'Grandpa, tell me 'bout the good ol' days,' he can be forgiven for pausing, thinking for a few moments, and then, with a smile, spinning total fiction. The truth would be less believable than the fairytale. Times needed to change."

As evidence that times needed changing, Bibby cites prejudice, repression and oppression against large groups of people. Immigration of many groups was limited; native population was marginalized. He shows how rural areas were simply unpleasant places to live. In 1941 69 per cent of Canada had electricity, 61 per cent had running water. But in farm areas those amenities reached only 20 per cent and 12 per cent levels. Over the years groups

and individuals fought for rights and often worked together to build something of a nation — hence the mosaic of the title.

Visionless building

Yet over those same years that building became "visionless" — one of Bibby's favourite words. As a result the struggle lost focus; groups lived alongside each other, but quit listening to each other. Unprincipled tolerance set in where vigorous human interaction would have maintained standards for judging and building. According to Bibby, such tolerance is an impossible building block for personal or national identity.

Wimpy tolerance refuses to judge anything because it fears offending anyone or anything. Majorities or minorities cannot and must not claim better values. They may only tolerate each other. As a result anything goes and nobody truly knows anyone or anything; nobody truly cares enough to confront. Accountability and mutual responsibility disappear. Sadly, that is what passes for "multiculturalism" in Canada. All of that is also the madness of this potentially wonderful mosaic.

Ironically, then, unprincipled tolerance ends up destroying the very fabric of Canada that it was supposed to weave — namely the mosaic of cultures and languages into a coherent picture. That is the bad news that Bibby develops in chapters 5-7. In each chapter Bibby tells anecdotes and cites statistics from his own extensive research to show how individualism and relativism have infected those four institutions. Some of this rehashes *Fragmented Gods*, but it is worth re-reading in this broader context.

In the end Bibby quits describing and gets on with some prescribing. Far from decrying multiculturalism and advocating its abolition, Bibby advocates a true, responsible, respectful multiculturalism. Minorities should surely have the right to struggle for rights, but must own up to others' rights as well. Majorities — who have bought into individualism and relativism in a big way — have been intimidated into silence. They fear saying anything that would cause offense, but their silence prevents them from really knowing minorities and caring for them. Of course that sword cuts into minority behaviour as well.

Bibby calls the four institutions back to accountability to each other, to their past. He despises the intellectual and spiritual laxity that allows a teacher to be accused of fondling girls, to be acquitted, but to have nothing done to rehabilitate his career nor to

call the girls to accountability for their accusations.

Further, he calls for intellectual daring on the part of academics to encourage accountability. This book and Bibby's work in general are good examples of intellectual daring. Here he does what he says academics and others have not done by attempting to bring highly technical discussions down to concrete levels, to tease and massage them, to bring sociological tools to bear on religion, the media and politics. In short, Bibby attempts to integrate disciplines and life — and if ever there was a reformational buzz word it's integration.

Should go further

Still that is about where Bibby ends, which is a shame. Could he not have gone further? I shall not be merely tolerant here. In a sense Bibby falls victim to the madness he describes by not coming completely clean with his own positions that could contribute to mosaic wholeness and coherence.

First, he is a sociologist, perhaps one of Canada's foremost popularizers and synthesizers of complex data. He presents his materials in a responsible and understandable fashion. Yet while ostensibly arguing for genuine multiculturalism, he also uncritically (unknowingly) defends his own powerful social "majority" position and never transcends that perhaps unconscious ideology. In that sense he is not neutral and never could be.

Secondly, Bibby is more than a supposedly neutral sociologist. When he speaks for Christian groups, his own Christian faith and commitment shine brightly. That is, he is a Christian sociologist and claims no neutrality. He encourages Christians to make contributions, to open their mouths in the public square. As a Christian does not Bibby have as much right to open his mouth in the public square as any Canadian? Why, then, does he hide those Christian colours in his books? What encouragement does he need?

Some have pooh-poohed Bibby's work as anecdotal, as unsophisticated, as beneath our dignity. Not so. His work is helpful, provocative. His theological training should have greater play. He could be more intellectually and spiritually daring himself, rather than merely pointing to things and then making some sociological and academic prescriptions.

And maybe we should tell that to him. I'm afraid he might listen and then we'd all be in for some tough work.

James C. Dekker is pastor of the Covenant Christian Reformed Church of Edmonton Alta.



Friends of God

Wayne Brouwer

Work (I)

"Establish the work of our hands" (Ps. 90:17).

When Ralph Waldo Emerson was just a young child he spent an afternoon watching a man sawing wood. It was a hot day, he remembered, and the man was sweating, grunting, groaning and hacking. Little Ralph's heart ached for the man, hard at work with his burden. But he didn't really know what he could do to help.

Finally something dawned on him. "Sir," he said. "May I do the grunting for you?"

Life and labour

For most of us, work is a big part of our lives from our earliest years. Someone puts it this way: "Most footprints on the sands of time were left by work shoes."

Back in 1960 while John F. Kennedy was campaigning in the U.S. presidential race, he visited a mine in West Virginia. One of the miners asked him, "Is it true that you're the son of one of our wealthiest men?"

Kennedy had to admit it.

"Is it true that you've always had everything you've wanted?"

"I guess so," said Kennedy.

And then came the big question: "Is it true you've never done a day's work with your hands in all your life?"

Kennedy nodded cautiously, expecting the worst.

"Well," said the miner, "let me tell you this: you haven't missed a thing!"

Five attitudes

How do you view the labour of your life? What's your attitude toward the "work of our hands"?

Some years ago, a researcher named Kunio Odaka presented a paper at the Sixth World Conference of Sociology. He had spent years studying attitudes toward work in his native Japan and found five basic perspectives in society.

The first group of people, he said, turn life into work. There's no such thing as leisure. Work is a duty for them. Play is a complete waste of time. It's not that they necessarily enjoy the work they do; rather, it's the only thing they know.

"Weary with toil," says Shakespeare in one of his *Sonnets*, "I haste me to my bed!" And that's the ringing cry of these people. Life is merely the drudgery of work, till we drop exhausted into sleep or death.

The second group of people are at the opposite end of things. "You only go around once in life," as the old beer commercial put it, "so grab for all the gusto you can get!"

Work is a necessary evil in order to earn money for fun. I put in my time on the job just to draw my paycheque, and then life really starts. A bumper sticker puts it this way: Life begins at 5! (in the afternoon).

A third group of people identify life and work, says Odaka. "We live to work," they'll tell you, "and work to live." We don't need to be liberated from our work, for work and leisure are the same thing for us! We love our work and find fulfillment in it.

The fourth group of people divide life into two separate compartments: work is work and leisure is leisure and never the twain shall meet! I'm not a workaholic, these folks say, but neither do I resent the morning alarm that sends me off to the factory. I live in two different worlds and they don't have to affect each other!

And then, says Odaka, there's the fifth group. Somehow these people have managed to integrate work and leisure. "My work," they report, "makes my leisure pleasurable. And my leisure gives new energy to my work!"

Do you find yourself in one of these five groups? Think about it for a while; next time we'll take a look at what the implications might be.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Remember: No issue on Aug. 2 and 9!